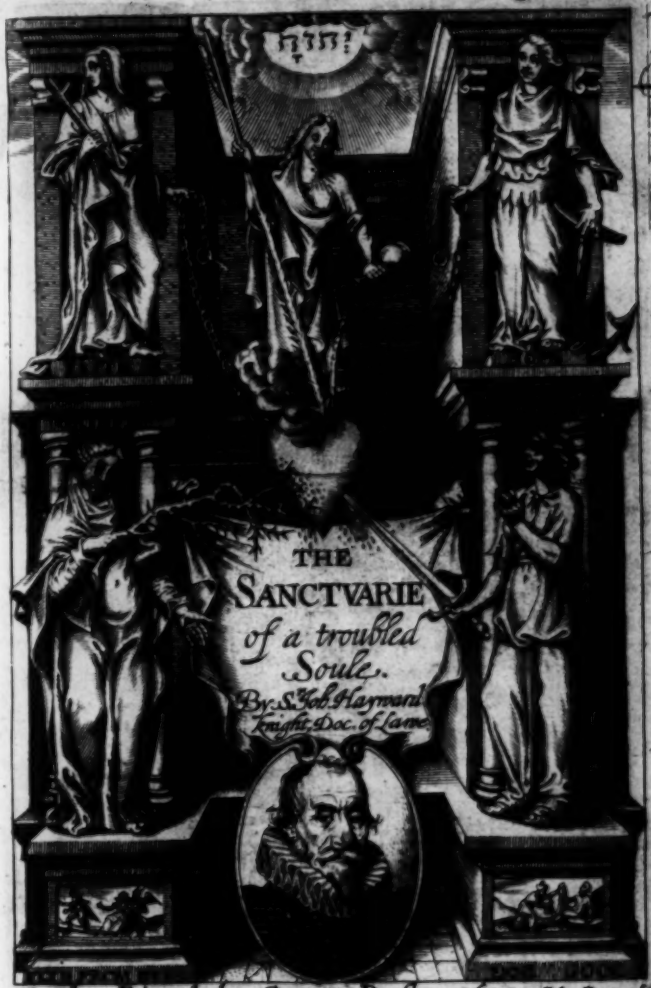
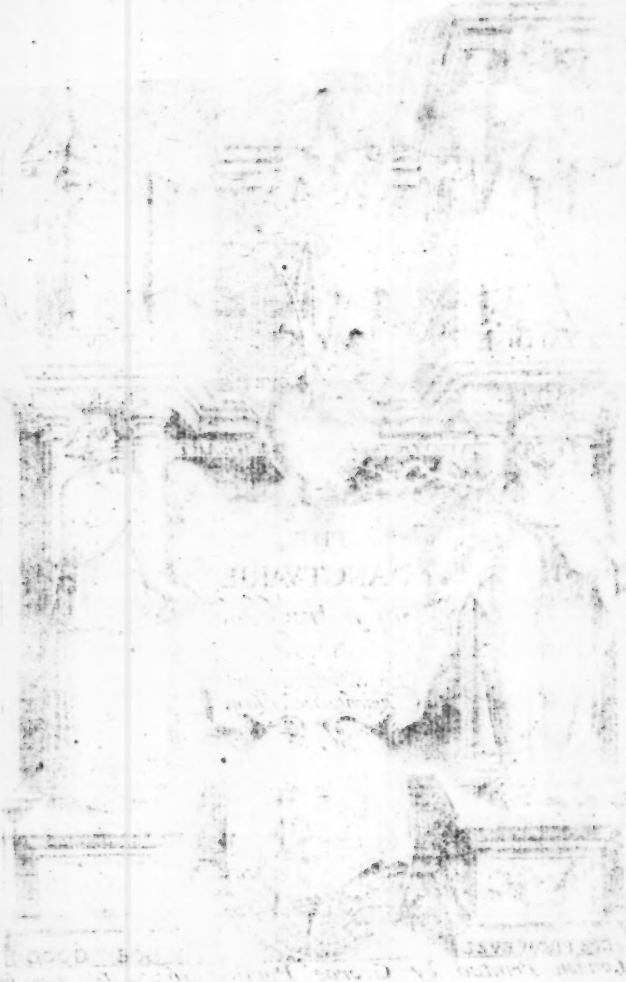


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TO

THE MOST REVEREND FATHER IN GOD, GEORGE, by the prouidence of GOD, Archbishop of Canterbury, Primate and Metropolitane of all ENGLAND.

Most Reuerend:

I Haue alwayes reckoned, that wee shall bee much accomptable for all our time; but for our best time most of all. For this cause I haue endeuoured for many yeeres, to employ some houres of those dayes, that are especially appointed for the seruice of GOD, *to the best exerci-*

ſes of Religion that I could. Out of theſe exerciſes, this worke hath beene raiſed by degrees. Which being heretofore ſent abroad without protection, fell by miſaduenture into vncarefull hands; Where it indured two great calamities: mangling and reſtraint. But hauing both recouered the liberty thereof, and repaired the maimes: and further, hauing ſo ſupplyed many parts, as it may be ſaid to be neuer fully finiſhed vntill now, and not like to be much either altered or enlarged by mee hereafter; I doe againe commit it to the world, but vnder the patronage of your Graces name. Not onely in regard of ſome dependency, both of my ſelfe and my profeſſion vpon your Grace: Neither yet altogether reſpecting the greatneſſe of your authoritie, but chiefly the goodneſſe of your nature and diſpoſition: whereof I could ſay much, but that I hold it needleſſe to ſhew the Sunne with a Candle. The LORD *inlarge your Vertues and Piety largely in this life, and reward them liberally in the life to come.*

Your Graces in all duty,

IO: HAYWARD.

AN

AN ADVERTISEMENT TO THE READER.

THE FIRST PART.

Concerning the vſe of theſe DEVOTIONS.

SVch is the ſeruile, or rather brutiſh baſenes of mans nature, that hee is more ſtrongly either ſtirred or ſtaid, in the ordinarie paſſages of his life, with that which is vnpleaſant vnto him, then with that wherein he ſeateth his delight; becauſe (for the moſt part) his ſenſualitie is more ſenſible in the ſharpeneſſe of the one, then it is in the ſweetneſſe of the other. So in our ordinary courſe it is ſeene, that we are more deepely diſquieted with an iniury, then pleaſed with a benefit; and doe therefore beare our ſelues more mindfull, to reuenge the one, then to requite the other: that we are more feelingly moleſted with ſickneſſe, then contented with health; for that ſickneſſe is capable of little comfort, and health is neuer void of much vexation; inſomuch as we ſhould find little pleaſure in the laſt, but by enduring, at ſeaſons, the pinch of the firſt. So likewiſe wee are more

We are more feelingly afflicted with that which is vnpleaſant, then that which is delightfull.

weakely affected with liberty, then with reſtraint; with ioy, then with griefe; with eaſe, then with torment; with reward, then with puniſhment; with promiſes, then with threats: and generally, with hope of that which is good, then with feare of that which is, either indeed, or in appearance euill. For feare being a moſt powerfull paſsion, doth vſually ſway all our deliberations; and chiefely moderate the courſe of our affaires.

Feare is a moſt powerfull paſsion.

Wherefore God hath more vſed threats then promiſes.

Herevpon, GOD, the moſt deepe ſearcher, and expert applyer, in all our *affections, imperfections, infections, defections*, hath both in the former time of the Law, and in this of Grace, vſed this meanes much more then the other; thundring forth moſt dreadfull threats, and yet ſometimes intermixing large and louing promiſes: this is a ſpurre to incite, that, as a bridle to guide vs in the way of his Commandements.

Feare to be perſwaded.

Herevpon alſo S. *Paul* exhorteth vs, to make an end of our ſaluation with feare and trembling [a]; And againe, after he had declared, that wee muſt all bee preſented before the Iudgement ſeate of CHRIST, hee maketh this concluſion: [b] *Wee knowing therefore theſe things, perſwade the feare of the* LORD *vnto men.* For feare is the beginning of wiſedome, as the Prophet *Dauid* tearmeth it [c]; *Iob* calleth it wiſdome it ſelfe [d]: *Syracides*, the fulneſſe and crowne of wiſedome [e], the beginning, the being, and the end of wiſedome. It is alſo the beginning and firſt ſtep that leadeth to loue [f], which is the accompliſhment of the Law; and which growing to perfection, caſteth out feare [g].

a *Phil* 2.12.

b 2.*Cor*.5.

The vertues and effects of feare.

c *Pſal*.111.10

d *Iob* 28.28.

e *Eccl*.1.11. & 15,16,18.

f *Eccl*.25.13.

g 1.*Ioh*.4.18

And of ſo great force is this feare, in the *forming* and *reforming* of our behauiour, that *Syracides* ſaith, [h] If we would remember the laſt things; that is, *Death*, *Iudgement*, *Hell*, and therewith alſo the ioyes of *Heauen*, wee ſhould neuer doe amiſſe. Whereto agreeth that which *Salomon* ſaith; *The feare of the* LORD *is a Well-ſpring of life, to auoid the ſnares of death* [i]: *The feare of the* LORD *leadeth to life, and he that is filled therewith, ſhall not be viſited with euill* [k]. This the Pro-

h *Eccleſ*.7.

i *Pro*.14.27.

k *Pro*.19.23.

phet

phet *Dauid* alſo confirmeth by his owne experience, where he ſaith [l]: *I haue kept thy precepts, and thy teſtimonies, for all thy iudgements are in my ſight.* And if wee likewiſe like to make experience hereof, we ſhall find in our ſelues no great luſt to offend, during the time, wherein we ſeriouſly thinke vpon theſe times. Whereby it is plaine, that if wee could winne our weakeneſſe, to beare the continuance of theſe meditations, vvee ſhould aſſuredly feele in our ſelues thoſe two effects of feare, whereof the Scripture maketh mention; the firſt, to hate euill [m]; the ſecond, not to depart from GOD [n]. Whereupon will follow, that *hee who feareth the* LORD, *ſhall not feare any euill* [o]; and that as GOD deſireth to be feared [p]; ſo *hee will fulfill the deſires of them who feare him* [q].

l Pſal. 119.

We finde no great luſt to offend, during the time wherein we thinke vpon the laſt times.

m Pro. 8. 13.
n Ier. 32. 40.
o Pſal. 112. 1. & 7.
p Deut. 5. 29.
q Pſal. 115.

It were a ſoueraigne medicine, that would preſerue the body from ſickneſs; but it is more ſoueraigne, that will preſerue the ſoule from ſinne. For the preuenting of diſeaſes, ſufficeth not to preuent the death of the body; but either by violence, or by continuall, though inſenſible waſting of the naturall powers, it will ſeize at length vpon the moſt healthfull conſtitution: but the preuenting of ſinne, is the perpetuall, not onely health, but life of the Soule. And yet ſuch is our dull and blinde folly, that for hope of the firſt, nothing is ſo rare, nothing ſo deare, which our care will not procure; nothing ſo diſtaſtefull, which our patience will not both ſwallow and digeſt: but for aſſurance of the ſecond, we will not apply a ready and eaſie remedy, conſiſting onely in calling to remembrance a few things, which I know, we know.

Our prepoſterous care for the body, and negligence for the ſoule.

But ſome will ſay that this remembrance is ſuch an vnſauourie, whether *receit* or *conceit*, that it will not only conſtraine a man to wring his countenance, but requireth a ſteely ſtomack to breake it: otherwiſe it will fetch vp all the pleaſures of this life. It is a death to thinke onely vpon *death*. [r] What is it then alwayes, or at the leaſt, often to chew vpon *death* and *iudgement*, and alſo *hell*?

Our weakneſſe in meditating vpon the laſt things.

r Eccl. 41. 1.

It

It is neither all nor nothing which theſe men ſay. For there are indeed ſuch queaſie conceits, but there are alſo meanes to helpe that weakeneſſe. And theſe conſiſt eſpecially in three points. One concerneth the preparers of this medicine; the other two, thoſe who are to receiue it.

Three remedies against the said weakneſſe.

The first remedy.

The firſt is after the example of Phyſicians, to gild ouer thoſe bitter pils; and not to deliuer them in ſuch coorſe and careleſſe maner, as will rather prouoke, then preuent loathing. For if they can be ſo prepared, as they may bee taken downe; there is little doubt, but the effect will anſwere the expectation. This I write in regard of ſome, who meaſuring words rather by number, then either order or weight, doe not onely vſe, but affect a dull diſ-ioynted kinde of teaching; and do not only diſpraiſe, but in the baſeſt words proud contempt can deuiſe, vtterly condemn al that which is otherwiſe. A ſtrange conceit: firſt, that any man ſhould be of ſo tempeſtuous iudgemeut, as to hate any thing becauſe they want it: ſecondly, that no man ſhould more liberally ſpeake againſt liberall ſtudies, then they who would be accounted their chiefeſt Patrons. When *Diogenes* did trample, with his filthy feet, vpon the furniture of *Platoes* chamber, affirming that he did tread downe *Platoes* pride: Yea, anſwered *Plato*, but with a greater pride. So theſe, in the affectation of their barren baſeneſſe, will beat downe vvith vnſauourie ſcorne, that which they eſteeme affectation, either for aptneſſe of words, or order of matter, in other mens paines. But, with three things men do eſpecially perſwade; with truth of matter, with example of life, and with fit ſobriety of ſpeech: for truth findeth more eaſie entrance, when it commeth, both armed with her owne force, and adorned with the furniture both of life and ſpeech. And as one who walketh in the Sun for pleaſure, may bee tainted with the heat thereof before he retire: ſo they who are drawne by delight into theſe cogitations, may thereby take the touch of a more deepe impreſsion.

The ſecond remedy.

The ſecond remedy is, ſo to ſeaſon theſe conſiderations, with

with regard of the profit which they bring, that our reason may perswade our appetite, first to *entertaine*, and after to *retaine* them: and the rather, for that we are able to encline our selues to many extreme grosse receits, vpon either vaine or weake hope of a short imperfect bodily health: *short*, if it were perfect; and *imperfect*, if it could bee long. And of these I wil report a few only (for all were infinite) which the more vnpleasant they are to bee vttered, the more fit they are; first, to shame our iudgement, and thereby to correct it.

What vnpleasant and dangerous things we will take for bodily health.

The dung of Men, of Dogs, and of Swallowes, is prescribed for the squinancy [c]: Hens dung, to cast vp poison by vomit [d]: The dung of a Wolfe, with white Wine, for the Collicke [e]: Doues dung, for the torment of the Stone and Bladder [f], and to increase the seed [g]: Dogs dung, to binde the belly [h]: New Asse dung, and also Goose dung with white Wine, for the yellow Iaundeis [i]: The dung of Horses, Boares, Sowes, Beares, Calues, Hares, Mice, for many other griefes [k]: And generally the dung of all Beasts [l]: Whereof *Asclepeiades*, firnamed *Pharmaceon*, did write many Volumes: and *Galen* intituled one Chapter of his booke of Simples, κόπρος [m], which signifieth dung. And hereupon it may be, that *Aristophanes* called *Æsculapius* πατόφαγος; becaus hee not onely tasted the dung of men, to coniecture thereby the qualitie of their *disease*, (which *Hippocrates* likewise is reported to haue done) but gaue the same for Physicke to others.

Also they prescribe the Vrine of a Boare [n], of an Asse colt [o], of an Asse [p], and of diuers other Beasts [q]: Likewise the seed & genitals of Boares, Buls, and Horses [r]: The sweat, the filth of the eares, both of men and of diuers beasts [s]: spettle [t], and some other excrements both of men and women, which are not fit to bee named [u]. Further, foame of Horses and of Boares [x]: hooues of Goats and of Asses [y]: the braines of Mice; the vomit of Dogs [z]: a Vulture fatted with mans flesh *: a Viper roasted like a Pigge [a]: red flyes [b]: wormes of the putrifaction of Vipers [c]; and which breed in rotten trees [d]: with infinite other of the like sort;

c Gal. a Mes. Mahamet Arabi. Auicenna, &c. d Auicenna, Pe. Apo. de venen. c. 4. e Galen Actius, Ser. 3. c. 31. f Plin. lib. 30 c. 4. & cap. 7. g Constantine, de vsu vent. c. 1. h Alber. de animalibus, lib. 22. i Arnold. a vinon. l. 2 Breuiarii, c. 40 k Plin. l. 28. c. 14. &c. 16. Galen. lib. κατ' τόπους. l Paul Aegineta. l. 7. m Lib. 10. cap. 8. n Plin. l. 28. c. 15. o Plin. l. 28. c. 20. p Galen. lib. κατ' τόπους. cap. 2. q Actius Tetrab. 1. Ser. 2. cap. 18. r Plin. l. 28 ca. 10. f Gal. simple lib. 10. Plin. l. 28. c. 4. & l. 30. c. 18. t Gal. dict. l. 10. u Galen. l. eodem Plin. l. 28. c. 10. Epistamus, l. 4. cap. 1 x Plin. l. 28. c. 10. y Gal. simplic. lib. 10. z Plin. l. 30. c. 11. * Plin. l. 30. c. 10. a Plin. lib. 30. cap. 6 & 13. b Plin. l. 30. c. 12. c Marcellus, c. 8. d Marcellus, c. 4.

which, if it were not for the deſire of health, an honeſt man would not offer to a horſe.

Yea, what purging potions and pils will wee take? all which are not onely vnpleaſant, but (*aloes* excepted[e]) exceeding hurtfull; not onely to the ſtomake [f] (eſpecially to the mouth thereof, beeing a part of a moſt ſharpe ſenſe [g]) but to all the other principall parts [h]: and that chiefely by two meanes [i]: firſt, by euacuating the healthfull humours, together with the hurtfull; ſecondly, by infecting the parts with a qualitie againſt nature. For, all purgatiue medicines are of venemous qualitie [k], and contrarie to the nature of man [l]: their euacuation being no other thing then a violence to nature [m]. Yea, they haue plaine poiſon [n], and a deſtroying power [o] in ſome part of them. And if it were not ſo, yet in voiding ſuperfluous humours, they weaken the ſpirits, and conſume naturall moiſture (which two are the very ſubſtance of life [p]) whereby they make the bodie ſoone old [q], and in the meane time weake, dry, and ſubiect to conſumption [r]: breeding alſo groſeneſſe and hardneſſe how ſoeuer they bee corrected [ſ]. Hereupon *Plutarch* affirmeth *, that they are ſo farre from purging the body, that they had need themſelues to be purged: and *Auenzoar* vſed to ſay (as *Rabbi Moſes* reporteth [t]) that hee neuer gaue purgation, but his heart did ſhake many dayes before. Hereupon, diuers others alſo haue ſettled their opinions, that it is the beſt Phyſicke, to take no Phyſicke at all.

If then for ſo ſhort, ſo vncertaine a bodily health, we can conquer our patience, to ſwallow downe theſe horrible, both loathſome and dangerous drugges, which (as *Celſus* ſaith [u]) doe often not helpe the ſick, and alwayes hurt thoſe that are ſound; inſomuch as the vſing of theſe helpes to lengthen our life, is many times a meanes to haſten our death; ſhall we be ſo nice, or rather negligent, that our courage cannot clime ouer a few difficulties, in meditating vpon thoſe things which will be an occaſion, ſo ſurely, ſo ſafely, both to purge and preſerue our ſoules from ſinne?

Our negligence for the health of our ſoules.

Let

e Aegin. lib. cap. 4.
f Cel. l. 5. in prin.
g Gal. in com. Hip. lib. 2. & de rat. vict. in morb. acut. cap. 11.
h Meſue. lib. 1. Intent 2 ſum. 1. cap. 1. Can. 2.
i Libr. de Viatb. cordis, tract. 2. cap. 2.
k Meſue lib 1. intent. 1. cap. 1.
l Gal. ſimplic. lib. 3.
m Auicen. in 4. prim. Auerrois 5 eo. Auicen. in 4. prim. & in 3. prim. doct. 2. c. 1.
o Gal. ſimplic. lib. 4.
p Auicen. in 3. prim. doct. 2. c. 1.
q Meſ. l. 1. intent. 1. ſum. 1. cap. 1. Can. 2.
r Raſis. lib. 4. ad Almanſoren cap. 15 cap. 1.
ſ Auenzoar. lib. Trif. Tract. 9. cap. 8.
* Li. περὶ ὑγείας.
t Lib de regim. vitæ cap. 4
u Lib. 2. c. 13

Let vs ſummon the ſobriety of our ſenſes before our own iudgement; and that which *ſaying* cannot, let *ſeeing* perſwade. Doe we know what theſe tearmes, *Death*, *Iudgement*, *Hell*, doe import? Or whom they concerne? or how neere they are vnto our neckes? Doe we take them for fables of Poets, and not for Oracles of GODS owne mouth? Is not the condition of man common, in the firſt with beaſts, in the other two with diuels? are wee not euery houre in danger, and will we neuer be in doubt to ſtep into them?

What? muſt we be intreated (like mad-men) to be good to our ſelues? Had wee rather feele theſe torments, then feare them? Rather endure them for euer, then for a ſhort time thinke of them? Where then is our iudgement? Where are our right wits? Or where, at leaſt, is our ſelfe-loue; which alwayes pryeth after profit, and is ſo carefull to auoid both loſſe and harme? Are wee transformed into brute beaſts, that wee proiect no further then for the preſent? That all foreſight hath either forſaken vs, or is ſo ſleepily ſecure, that we will not caſt our eyes a little before vs; and in opportunitie of aboundance, ſtore our ſelues againſt aſſurance of neede?

What paines we take for the pleaſures, gaine, and honour of this life.

O blinder then Beetles! The Merchant refuſeth no aduenture for hope of gaine; the hunter ſhrinketh at no weather, for loue of game; the Souldier declineth no danger, for deſire either of glory or ſpoyle: and ſhall wee frame to our ſelues either an eaſe in not vnderſtanding, or an idlenes in not vſing thoſe things, which will be a meanes to vs, not onely to auoid intolerable and endleſſe paines, but to attaine both immeaſurable and immortall glory, pleaſure and gaine? ſhall we either not ſtriue, becauſe we are content, or be content, becauſe wee will not ſtriue? For aſſuredly, if we take herein the true meaſure of our minds, we ſhall finde greater reaſon to confeſſe our ſloth, then to complaine of our weakenes; and theſe exerciſes would be eaſie enough, if our endeuours were anſwerable to our power.

Our idlenes for immortall glory.

Mat.25.

But, ſeeing CHRIST hath pronounced this terrible ſentence: *Caſt the ſlothfull ſeruant into vtter darkneſſe:* ſhall we ſtill remaine idle and ſecure? Shall wee with *Salomons* ſluggard, *Put our hands into our boſome* [a], and pretend, *There is a Lyon in the way* [b]? It is cold, it is vneaſie to labour, and therefore wee can *neither clenſe nor encloſe our Vineyard* [c]? may wee couer our ſelues with this cold excuſe: Our paſſions are ſtrong, our bodies weake; many dare not, moſt will not, few do commit them to the encounter? Nay, if GOD command it, if reaſon direct it, wee muſt doe it: for to ſay, *we cannot*, is childiſh; and, *we will not*, is peeuiſh.

a Pro.19.24.
b Pro.22.13.
c Pro.24.31.

What God doth cõmand and reaſon direct we muſt doe.

If the rich Glutton and poore *Lazarus* were againe in life, what would they not (thinke wee) either doe, or not doe? what action would ſeeme too great vnto them? what abſtinence too grieuous? Who is ſo mighty, whom they would either enuy or feare? who ſo miſerable, whom they would diſdaine or neglect? what hardneſſe, what hazzards would they refuſe? the one to auoid, the other to recouer the place wherein they are? Surely, two great wonders are ſpred ouer the world; one, that in regard, both of the doctrine and life of CHRIST, ſo many men do not yet beleeue him: another, that of thoſe who beleeue in him, ſo many dare aduenture to offend him: the firſt, that there ſhould be ſuch want of faith; the ſecond, that there ſhould be ſuch coldneſſe of care. And if with thoſe, wee doe not beleeue the heauy horrours, which GOD wil heape vpon the wicked, both at, and after the time of their death; we are no faithfull Chriſtians: if with theſe, wee beleeue them, and will not prouide to preuent them; wee are no reaſonable men.

Two great wonders.

The third remedy againſt our weakeneſſe, in medizating vpon the laſt things.
c Mat.19.27.

But if no reaſons can ſtirre vp our reaſon, with the holy and happy Apoſtles, *To leaue all*, both pleaſures and aduantages, *to follow* CHRIST [c]; and by forcible entry, by a maine and manly breach through all difficulties, to ſettle our ſoules in the cogitation of theſe laſt things; then the laſt remedy onely remaines: by often exerciſe to acquaint

our

our nature with them; and as one who maketh a fire of greene wood, not to be tyred with blowing, vntill our deuotion be ſet on flame. For, the habit of vertues doth grow and increaſe with the exerciſe of their acts: and thoſe who endeuour, GOD will helpe, by enlightening their vnderſtanding; which the more it pierceth into the reaſons which induce vs to the loue and ſeruice of GOD, the more it doth enflame vs in the ſame. And as *Moſes*, by often talking with GOD, had a glorious gliſtering ſet vpon his countenance [f]; ſo by our often frequenting conference with GOD, in prayer, which is our talking to him; in meditating vpon his Precepts, his Promiſes, and his Threats, which is his talking to vs; we ſhall finde in our ſoules, though not ſodainely, yet in time, a moſt heauenly change. For the heart of a ſinner is like to troubled water, which cannot ſodainly be cleered, but with leiſure and by degrees: and ſome time muſt neceſſarily bee required to beate backe thoſe abuſes, whereto wee haue beene a long time enured.

[f] Exod. 34. 35.

Wherefore exerciſes of deuotion are neither pleaſant nor eaſie at the firſt.

And although, at the firſt, theſe exerciſes ſhall ſeeme vnſauoury to vs, and wee ſhall feele in our ſelues very much, either dulneſſe, or reſiſtance: Becauſe the Diuell (who ſeemed to lye quiet, whileſt by often abuſes he made vs tame to be willingly abuſed) when we offer to expell him, will neither eaſily nor ſodainly loſe his hold; but, (as did the dumbe and deafe ſpirit which CHRIST caſt forth) will cry out, will miſerably toſſe and teare the poore ſoule, before he will depart. Although (I ſay) we ſhall finde at the firſt, neither pleaſure nor eaſe in theſe exerciſes of Deuotion, but rather much externall oppoſition, much reluctation in our ſelues; euen as the *Wiſeman* ſaid, *When wee enter into the ſeruice of* GOD, *wee muſt arme our ſoules againſt many tempeſts of temptations*: Yet by our *perſiſtance*, and the *aſſiſtance* of GOD, who is more ſtrong and liberall then we can either aske or vnderſtand, they wil in ſhort time ſeeme vnto vs very eaſie and pleaſant; and in the meane ſeaſon, not

2 Mar. 9.

Eccleſ. 2. 1.

not onely maintaine, but increaſe our ſtrength, for continuance in that happy courſe.

Spirituall exercises maintaine ſpirituall ſtrength, euen when they yeeld no ſpirituall ſolace.

For, as one that is either weary or weake, recouereth ſtrẽgth by taking his food, although he eateth many times, without either appetite or taſte: ſo meditation & prayer, which giue both fewell and flame vnto deuotion, doe encreaſe in vs ſome ſpirituall ſtrength, euen when they yeeld li ttle ſpirituall ſolace.

And as for the pleaſures of the world, wee ſhall in little ſpace eſteeme the ſweetneſſe of them to bee ſo Swiniſh; that wee ſhall loath our ſelues for beeing deceiued by them, much more then for ſo deceiuing vs. For ſpirituall pleaſures doe not onely farre exceed, but altogether drowne the pleaſures of the body; and make them, if not diſtaſtefull, yet contemptible; and that eſpecially for three reſpects.

THE

The Second Part.

Concerning the pleaſure of a vertuous life.

First, in regard of the cauſe, for that they proceede, not from nature, but from grace; being one of the chiefeſt workings of the holy Ghoſt, who thereupon is called a Comforter. And becauſe effects are alwayes anſwerable to their cauſe, the ioyes which this Comforter doth worke, muſt needs bee vnſpeakeable. The firſt cauſe wherefore ſpirituall pleaſures exceed the pleaſures of the body. Iob.14.16.

Secondly, in regard of the obiect: *for that theſe pleaſures are not of creatures, which are particular and finite, affecting onely ſome one ſenſe, but of the* Lord *and Creator of all things; Who, being an vniuerſall and infinite good, is ſufficient alſo to ſtirre vp, both an vniuerſall and infinite delight. For, pleaſure being nothing elſe but the attaining of ſome good, the moouing whereto is by deſire; which hauing attained the end, it doth reſt and reioyce: It followeth, that the delight is alwayes anſwerable to the degree of goodneſſe which is attained. And therefore, ſeeing* God *is the higheſt good, the laſt end and perfection of the ſoule, in whom onely conſiſteth both the felicitie and ſacietie thereof; it followeth againe, that the enioy-* The ſecond cauſe.

ing

ing of him is the tearme of all deſire: that the enioying of all creatures is nothing ſo neere the ioy of enioying GOD, as the light of all the Starres is comparable to the light of the Sunne: that as all creatures doe not ſatisfie when hee is away, ſo nothing elſe delighteth when hee is preſent. And although the perfection of this pleaſure bee in heauen, yet GOD giueth ſuch a taſte thereof many times in this life, that it ſpreadeth from the ſoule into euery part of the bodie, according as the Prophet Dauid ſaid; My heart and my fleſh reioyce in GOD.

Pſal. 84. 2.

The third cauſe.

Thirdly, in regard of the ſubiect; becauſe they are more proper to the nature of man, and more agreeable to his vnderſtanding and will; which how much more noble they are then his other powers, ſo much more capable are they of greater pleaſure.

Corporall pleaſures neuer regarded, but vpon ignorance of thoſe that are ſpirituall.

For as wee conſiſt of two contrarie ſubſtances, the ſoule and the body; ſo are wee capable of two contrarie and incompatible pleaſures, the ſpirituall and the fleſhly. And ſo farre as doth the ſubſtance, ſo farre doth the pleaſure of the ſoule exceed the pleaſure of the body: which being but a painted pleaſure, is neuer deſired, neuer regarded, but of thoſe who are ignorant of the true pleaſure of the ſoule: Euen as men through ignorance of the naturall, either vertue or beauty of precious Stones, doe ſometimes better, often equally eſteeme of counterfeit. But, if wee would make our iudgement maiſter ouer our opinion, and accuſtome our ſelues to the true taſte of ſpirituall pleaſure; wee ſhould in ſhort time contemne as falſe, and at length abhorre as filthy, the ſeeming pleaſures of the fleſh: much more then a man would contemne to taſte of honey, by enduring the ſting of many Bees; or abhorre to haue a lothſome itch, notwithſtanding it preſenteth to him, ſome delight in clawing. For theſe pleaſures, howſoeuer they are ſuperficially ſugered ouer to content our fantaſie; which is of power, not onely to darken reaſon, but to deceiue ſenſe; yet the maine mixture of them is a glutty griefe to the conſcience: and by making ſome offer of

Bodily pleaſures worke painfull effects.

ſenſuall

ſenſuall delight, they worke both painefull and poyſonous effects.

But they who enioy theſe pleaſures, doe laugh (you will ſay) and ſhew all the tokens of a minde, both merry and ſecure. I heare you well. But euery fowle that hath a ſeemely feather, hath not ſweet fleſh; nor euery Tree that beareth a goodly leafe, beareth good fruit: glaſſe giueth a cleerer ſound then ſilver; many things gliſter beſides gold: a gorgeous cheſt is not alwayes the ſigne of a rich treaſure; nor a faire dye, of a fine threed; nor a coſtly ſcabbard, of a ſure blade: nor a merry countenance, of a minde, either pleaſantly diſpoſed, or ſet at quiet. Wee ſee that ſome men will laugh at the beating of their heads againſt the walles. Tea, but then they are mad, you will ſay. Tea, but not ſo dangerouſly madde, as they who will ſmoothly ſmile at the ſatisfying of their owne ſinfull deſires, which doe not onely hurt, but deſtroy; not the body onely, but alſo the ſoule. The pleaſure of ſinne wicked only in ſhew.

And if they bee not mad, or (which is worſe) of a ſtupid and benummed ſoule; hauing loſt, both the ſpirituall light of Grace, and the naturall light of Reaſon, retaining onely the ſenſuall light of their affections, common with brute beaſts; their laughter is accompanied with ſuch a ſharpe ſting of conſcience (the eternall Iuſtice making them executioners of their owne faults) that all their mirth is but the painted face of Iezabel, euen an out-ſide onely of pleaſure. For GOD holdeth his Court of Iuſtice within the conſcience of the wicked: and no ſooner doe they commit offence, but accuſing thoughts, and condemning Iudgement doe forthwith ariſe. Hereupon the Apoſtle affirmeth, that wicked men are damned by themſelues: and the Prophet Dauid ſaith; The LORD iudgeth the righteous, and him that contemneth GOD euery day. CHRIST ſaith, They haue a [d] worme which alwayes gripeth and gnaweth their conſciences. GOD hath threatened that hee will giue them a trembling [e] heart, and that feare ſhall kill them in their chamber [f]. The Wiſe-man affirmeth [g]; that all wickedneſſe is full of feare, giuing teſtimonie The inward terrors of the wicked. αὐτοκατάκριτος. [d] Mar. 9. [e] Deu. 28. 65. [f] Deu. 32. 25. [g] Sap. 5.

of damnation againſt it ſelfe. And Iob *likewiſe ſaith of the wicked* [h]; that he ſorroweth all the dayes of his life, as it were a woman with child: a feareſull ſound is euer in his eares. And although hee bee in time of peace, the ſword is alwayes before his eyes. When hee ſitteth downe to eate, he remembreth that the day of darkneſſe is ready at his hand; tribulation terrifieth him, and anguiſh inuironeth him euen as a King is enuironed with Souldiers, when he goeth to battell.

h *Iob 15.*

This is the ſweet muſicke, which the conſcience of the wicked continually maketh vpon their owne heart-ſtrings; beeing a beginning in this life, of their full torments in the flames of hell; and the leaues here, of the Trees which there ſhall tumble vpon their neckes. All things which they ſee, they ſuſpect: they coniecture, not onely probable, but poſsible perils; yea ſuch as all ordinarie meanes can hardly conſpire: their thoughts alwayes beating vpon thoſe things, which in common ſenſe appeare to carry a dreadfull ſhew. They may bee free from preſent danger, but thinke themſelues free from danger they cannot; they are as ſodainely diſmayed at the noiſe of a leafe, as if it were a clap of thunder. They ſuppoſe that euery man who commeth towards them, commeth againſt them: if men talke ſecretly together, they ſuppoſe it is of their demeanour: if any ſinne bee generally reproued, they ſurmiſe that onely they are noted: and the leſſe they doe perceiue, *the more alwayes doe they* conceiue. *Before them is danger, behinde doubt; vpon one ſide ſhame, vpon the other feare: ſuſpition, anguiſh, horrour, dread, hold their guilty ſoule continually in* Alarme. *Thus they diſcouer themſelues, though no man know them: they condemne themſelues, though no man accuſe them: they torment themſelues, though no man touch them. And this ſcourge of conſcience, they can no more put from them, then they can put away their owne thoughts; they are no more able to runne from it, then they are able to runne from themſelues: it will follow them, it will perſecute them euen downe into hell.*

The ſcourge of conſcience which afflicteth the wicked.

But

But the vertuous haue no ſuch butcherie of thoughts within them. Yea, they haue the Teſtimonie of a good conſcience, which Saint Paul *calleth,* [i] his glory; *and* [k] Salomon, a continuall feaſt. *And this alwayes, either cauſeth, or is accompanied, firſt, with preſent confidence, according to that which* Salomon *affirmeth;* [l] The iuſt is as confident as a Lyon. *Secondly, with moſt high hopes; hauing full aſſurance, that in all their anguiſhes and neceſſities, their prayers haue good acceptance with* GOD. *And this hope worketh againe two excellent effects: Firſt, a ſweet ſolace, according to that which the Apoſtle ſaith;* [m] Wee reioyce in our tribulation; through our hope, which maketh vs not aſhamed. *Secondly, a moſt aſſured ſtrength, to ſuſtaine them in all the trauerſes and obloquies of this life; and (as an armour of proofe) to breake all the blowes, which the World or the Diuell can faſten vpon them: Emboldning them to ſay with the Prophet;* [n] My hope is in GOD, I will not feare what fleſh can doe vnto me: *And with* Iob; [o] Although hee kill mee, yet I will truſt in him.

The pleaſure of the godly in the teſtimony of their conſcience.
[i] 2. *Cor.* 1. 12.
[k] *Pro* 15. 15.
The confidence of the godly.
[l] *Pro.* 28. 1.
Their hopes.
[m] *Rom.* 5.
Their ſtrēgth
[n] *Pſal.* 56. 4.
[o] *Iob* 13.

To the contrarie, the preſent eſtate of the wicked is to ſtare, [p] when there is no cauſe of feare: *and to flye,* [q] when no man followes them. *And as for their hope,* [r] it ſhall periſh, *being no better then chaffe;* [ſ] a bubble; ſmoke; [t] a lye; *yea,* [u] fury: *yea* [x] a very abomination of their ſoule. *The reaſon hereof is double. Firſt, becauſe (whatſoeuer they pretend) they ſettle their hope in worldly meanes, and not in* GOD: *Whereupon* Salomon *ſaith,* [y] When the vngodly man dyeth, his hope is gone, the confidence of his riches ſhall periſh. *Secondly, becauſe although they did truſt in* GOD, *yet liuing as they doe, looſely, licentiouſly; it is in vaine, and rather to be called preſumption, then hope.*

The hope of the wicked.
[p] *Pſal.* 53. 6.
[q] *Pro.* 28. 11.
[r] *Pro.* 10. 28.
[ſ] *Sap.* 5.
[t] *Eſa.* 28.
[u] *Iob* 8.
[x] *Pro.* 11.
[y] *Pro.* 11.

Herevpon it followeth, that as two men trauelling together towards their Countrey, the one to bee aduanced for his ſeruice, the other to be executed for his offences; are accordingly affected by the way (whatſoeuer countenance they carry) as they expect entertainment at their iourneys end: euen ſo is it be-

The godly and the wicked not affected alike.

tweene the vertuous and the wicked. The one performeth his paſſage with great alacritie, being carried vpon the two wings of hope and deſire; the other goeth on with a heauy heart, being no leſſe vnwilling to proceede, then he is vnable to ſtay. The one cannot thinke vpon death, but with great ioy, as beeing to him the doore of Heauen; the other cannot remember it, but with extreme terrour, as being to him the gate of hell. To the one CHRIST *hath ſaid*; Whatſoeuer you ſhall aske the FATHER in my name, he will giue it to you; *To the other,* GOD *ſaith by the Prophet* Eſay: When you reach forth your hands, I will turne away my eyes; when you pray, I will not heare you.

Eſay 1.

The wicked toſſed with tempeſtuous affections.

And, although neither all the wicked, nor alwayes any, doe feele theſe cruell gripes of conſcience; becauſe the voice of their diſordered affections is often ſo loud, that it drowneth the cleere condemning voice of their conſcience: Yet doe they heare ſo much alwayes as ſhall make them inexcuſable; And beſides, their mindes are violently toſſed with another tempeſt. For, being deſtitute of grace, which onely is of force to vphold reaſon, and to curbe and controule inordinate appetites; they are vnder the full rule of their vnreſtfull and vnreſtrained affections. And what are theſe? Euen the vnfruitfull thornes, which choake the good ſeeds both of reaſon and grace; the corrupters of iudgement, the ſeducers of will; the betrayers of vertue; the flatterers of vice; the vnderminers of courage, the ſlaues to weakeneſſe; the infection of youth, the madneſſe of age; the curſe of life, the reproch of death. And yet as a Ship in the middeſt of a ſtorme, is beaten on euery ſide with windes and waues, and dangerouſly driuen, not by direction of the Maiſter, but by the fury of the tempeſt: ſo in all the agitations of the wicked, reaſon, which is the Pilote, can beare no rule; but affection, which is the ſtorme, doth forcibly both toſſe and driue them; not onely diſturbing their preſent quiet, but keeping them alwayes vnaſſured. Herevpon the Prophet Eſay *ſaith:* × The wicked haue no reſt, but are like the raging Sea; whoſe waters foame with mire and grauell.

× *Eſay* 57.

The

The cauſes hereof are three. The firſt is, for that the affections which they follow, neuer acquainted with mediocritie, are violent and peremptory, vnable to endure either deniall, or delay: continually crying, as Rachel *cryed to* Iacob, y Giue me children, or elſe I dye. *The ſecond is, for that they are like death, neuer ſatisfied; not onely following the ſway of deſires already formed, without end; but framing new deſires without number. They* affect *a thouſand things which cannot be* effected, *and yet miſerably afflict the ſoule, becauſe they are wanting. And of ſuch things as they obtaine, the pleaſure doth forthwith either vaniſh or vexe: they doe no more ſatisfie the appetite, then ſalt-water quencheth thirſt. But as a fire, the more fuell is caſt into it, the more thereby it groweth able to conſume: ſo the more meanes be applyed to ſatisfie theſe affections, the more doe they, not onely deſire, but importune, either increaſe, or at the leaſt, change. The third cauſe is, for that they are one contrary to another: whereby are raiſed moſt cruell combates within the ſoule; with a farre greater deſtruction of deſires, then was of* * *languages at the confuſion of Babel: The minde being ſwayed in contrarie motions, as euery wind of paſſion doth puffe. As luſt and pride deſire to ſpend; auarice, to ſpare: enuy, to detract; feare or fauour, to extoll: ambition, to aduenture; ſuſpition, to hold backe: Wrath ſweetneth reuenge with delight; deceit cloaketh it with diſſimulation. And generally, ſo many as they are, ſo many different deſires doe they kindle: all ioyned together onely in wickedneſſe; according to that, which the Prophet ſaid:* I haue ſeene iniquitie and ſtrife in the Citie. Iniquitie, *for that all are both vnmeaſurable and vniuſt.* Strife, *for that one of them is contrary to another.*

The affections of the wicked, violent and peremptory.
y *Gen.* 30. 1.

The affections of the wicked are inſatiable.

The affections of the wicked are contrary.
* *Gen.* 11.

Pſal. 55.

But the godly enioy a heauenly peace and tranquillitie in their paſſions: according to that ſalutation which a CHRIST *both vſed and taught to his Diſciples:* b Peace be vnto you: *and according as the Princely Prophet ſaid,* c There is great peace to them that loue thy Law. *For they trouble not themſelues with cares; the ſad burthen, the conſuming canker of this life: they hunt not after frothy praiſe: they*

The affections of the godly are peaceable and calme.
a *Luk.* 24. 36.
b *Luk.* 10. 5.
c *Pſal.* 119.

are couetous onely to lay [d] *vp treaſure in Heauen: their higheſt ambition is to maintaine themſelues vpright in goodneſſe: their pleaſure is to deſpiſe pleaſures: their mindes are not racked either with feare or deſire: all their calme thoughts are vtterly vnable to maintaine within them any ſtiffe ſtriſe. And therefore they hold a firme and ſtable peace: firſt, with all men, euen as the Prophet* Dauid *ſaid:* I am at peace with them that hated peace. *Secondly, with* GOD: *according to that which Saint* Paul *ſaith:* being iuſtified by faith, we haue peace towards GOD. *Thirdly, with themſelues: becauſe, hauing grace to gouerne their deſires, and reſigning their wils into the hands of* GOD, *they are not moleſted with thoſe combates and encounters which others endure, by reaſon of the contraries whereof they conſiſt: namely, the outward man, and the inward; the Spirit, and the fleſh; reaſon, and appetite. And hereof doe enſue two notable effects.*

[d] Mat.6.

Pſal.119.

Rom.5.1.

The liberty of the godly.

One is, the ineſtimable treaſure of libertie, whereof CHRIST *ſaid:* [e] If yee abide in my Word, then are yee my Diſciples, and ſhall know the truth, and the truth ſhall make you free: *And likewiſe the Apoſtle;* [f] Where the Spirit of the LORD is, there is libertie. *And this conſiſteth in freeing of reaſon, which is the diuine part of the ſoule, from the tyranny of affections, which are the ſenſuall and brutiſh part thereof: whereto notwithſtanding, the wicked are more baſely bound, then euer was ſlaue to the moſt mercileſſe Tyrant. For they doe not ſticke, nor ſtay at any danger: they ſpare neither paines, nor expences, whether of treaſure, or of much more precious time, to ſatisfie that which they command; They are ready to aduenture their liues and their ſoules for euery falſe delight, for euery ſmall point of honour and eſtimation which they deſire: They neither act, nor talke, nor thinke, nor once dreame of any other thing then of this ſeruice. Hereupon Saint* Peter *calleth them* [g] bond-ſlaues of corruption: *and* CHRIST; [h] ſlaues to ſinne. *The reaſon is, becauſe* [i] a man is a ſlaue to that, whereof hee is ouercome. *Whereupon it followeth, that wee are ſeruants to ſo many*

[e] Ioh.8.31, 32.

[f] 2.Cor.3.17.

The ſlauery of ſinners.

[g] 2.Pet.2.

[h] Iob.8.

[i] 2.Pet.2.2.

many Lords, as we are ouer-ruled by affections, as wee commit ſinnes.

Another effect is, the dominion ouer thoſe affections, which CHRIST *calleth,* [k] a kingdome within vs; *and Saint* Iohn, [l] a victory: *being a farre greater conqueſt, then* Alexander *the Great was able to atchieue. For he hauing ſubdued the ſtrongeſt part of the world, was beaten downe with the power of his paſſions: but the godly hauing conquered theſe his Conquerors, doe not onely* maintaine *themſelues in free condition, but* retaine *theſe Rebels in ſuch obedience, that their ſeruice is a great furtherance to them in the ſeruice of* GOD. *As, anger is a meanes to inflame zeale; haughtineſſe, to deſpiſe the world; ſhamefaſtneſſe and feare, to abſtaine from ſinne; ioy, to praiſe* GOD; *ſadneſſe, to repent; hatred, to* purſue *vice; loue, to* enſue *vertue: and in like manner the reſt. So long as they are kept in order of obedience, ſo long are they, alwayes ſeruiceable, and ſometimes neceſſary in vertuous atchieuements.*

The dominion of the godly.
[k] Luk.17.
[l] Iob.5.4. 1.Cor.15.

Herevpon Saint Paul *ſaid:* I tame my body, and bring it into ſubiection: leſt whiles I preach to others, I my ſelfe become a caſt-away. *For as diuers beaſts, beeing wilde are dangerous; but made tame, become profitable for many vſes: ſo our paſſions, which in their rebellious rage are hurtfull to vs, being ſubdued and moderated, are ſingular helpes in the exerciſe of vertue.*

1.Cor.9.27.

Now, ſince it is by rebellion of our affections, that a vertuous and religious life ſeemes diſtaſtefull to vs: it followeth, that theſe affections being ſubdued, the ſoule ſhall obtaine a free and full pleaſure in all the actions of vertue and religion. And this pleaſure of the ſoule is of force, to darken and to dull the ſenſes of the body, againſt all worldly reſpects; as well in not receiuing *pleaſure, as alſo in not* perceiuing *paine. For the firſt, Saint* Paul *ſaid,* [n] *that hee eſteemed all things dung in regard of* CHRIST. *For the ſecond, the Apoſtles reioyced, becauſe they were accounted worthy, not onely to bee ſcourged,* [o] *but with deſpite and ſhame to be ſcourged for profeſſing* CHRIST. *This made the ſtones ſeeme ſweet to* [p] Stephen: *the ſword, fire, wilde*

Wherefore a vertuous life ſeemeth diſtaſtefull.
The force of ſpiritual pleaſure.
[n] Phil.3.8.
[o] Act.5.
[p] Act.7.

wilde beaſts, and all other cruelties ioyned with vgly infamy, not onely tolerable, but delightfull to the reſidue of the bleſſed Martyrs. Whoſe noble courage (like the Sun) did ſhew greateſt countenance in loweſt ſtate: who, with a braue behauiour in contempt of death, gaue a grace to the greateſt miſeries, that the greateſt tyranny could execute or inuent. Being aſſured, that it was GOD who gaue them this bitter potion, to be drunke off, as a healthfull medicine: and that tribulation is like to a file, which the more ſharpe it is, the leſſe ruſt it doth leaue behinde.

How largely God communicateth his grace.

And of this ioy of the godly, euen in their greateſt miſeries, there are two principall cauſes. One, the apparant ſupply of grace, which GOD euen in the middeſt of miſeries, by a more felt then ſeene manner, diſtilleth into the ſoules of his ſeruants; to incourage and inable them in their perſeuerance. For, as his grace is great towards all, ſo doth he communicate the ſame moſt familiarly with thoſe that are his; and doth as priuately reioyce with ſuch as ſerue him, as though hee had none other to ſerue. Neither is he at any time ſo neere and preſent with them, as in their tribulations; although the contrarie ſeemeth to appeare: their victory being alwaies the more glorious, by how much their combate is furious and rude. Hereupon, Saint Bernard ſaid; Giue me tribulation, O LORD, that thou mayeſt bee alwayes with me. This grace is a participation of the diuine nature; that is, of the goodneſſe, purity, and nobilitie of GOD: which is (like Sampſons haire) not only an ornament of the ſoule, making it ſo amiable in the ſight of GOD, that he taketh it for his daughter and for his Spouſe: but alſo a ſtrength, by meanes of the vertues which attend vpon it: by which ſtrength the ſoule is enabled to encounter and ouercome, not onely calamities, but ſinnes and the Diuels. In regard of the firſt, Ezekiel tearmeth the ſoule poſſeſſed by grace, ¶ A new ſpirit. In regard of the ſecond, the Apoſtle ſaid, that he had not onely will, but [t] power to doe all things.

¶ Ezek. 11. 19
[t] Phil. 4. 13.

The force of loue to extinguiſh paine.

Another cauſe is, the loue ſettled in them towards GOD; which is ſo predominant a paſſion, that it maketh the greateſt difficulties ſeeme eaſie; and the moſt dangerous attempts, moſt delightfull.

delightfull. For, as Sugar is not onely ſweet in it ſelfe, but ſweeteneth other things wherewith it is mixed; ſo loue is not onely in it ſelfe delightfull, but maketh all the wayes of GOD, *both light, and delightfull*; light *to beare, and* delightfull *to imbrace. For loue beareth the eyes ſo faſt fixed vpon that which is loued, that when it vnderſtandeth tribulations to bee the meanes whereby it is attained, tribulations are pleaſant: not as tribulations, but as the meanes to attaine that which is deſired. Therefore he who loueth, either laboureth not, or delighteth to labour: euen as the hunter taketh pleaſure in his toyle; and as a woman ſcarce feeleth the paines of her trauell, when ſhe conſidereth that it is the onely way to attaine her deſire.* Giue me one that loueth *(ſaith* Saint *Auguſtine)* and he ſhall feele what I ſay: but if I ſpeake to a cold Chriſtian, he cannot vnderſtand me. *Tract. 27. in Ioan.*

In regard of this ſupply of grace, CHRIST *ſaith:* [u] My yoake is eaſie, and my burthen light. Saint Iohn *alſo ſaith,* [x] His Cõmandements are not grieuous. *Becauſe that which to nature is heauy and hard, is made both light and eaſie by grace. In regard whereof* GOD *incourageth vs by* S. Paul; [y] My grace is ſufficient for thee. *And by the Prophet* Eſay: [z] Feare not, for I am with thee; melt not as Waxe, for I am thy GOD to ſtrengthen thee, to aſsiſt thee, and to keep thee with the right hand of my righteouſneſſe.

Effects of Grace. [u] *Mat. 11.* [x] *1. Ioh. 5.* [y] *2. Cor. 12.* [z] *Eſay 41.*

In regard of this loue, CHRIST *ſaid,* [a] Hee that loueth me, keepeth my Commandements. *And* S. Iohn: This is the loue of GOD, when wee keepe his Commandements.

Effects of loue. [a] *Ioh. 15.*

In regard of both, the Apoſtle ſaith; [b] I am filled with cõfort, I abound in ioy, in all our tribulations. *Likewiſe the Prophet* Dauid: [c] The voice of ioy and health is in the Tabernacle of the iuſt. *And againe, with words neerer admiration then liking:* [d] I haue taken greater pleaſure in the wayes of thy Commandements, then in all manner of riches.

Effects of both. [b] *1. Cor. 7.* [c] *Pſal. 118.* [d] *Pſal. 119.*

Of this grace enſueth a moſt cleere light of vnderſtanding, called the Wiſedome of Saints [e]: *whereby the ſpirituall man*

From grace proceedeth light. [e] *Prou. 9.*

f 1. Cor. 2. a

f iudgeth all things: *being made thereby, moſt wiſe in diſcerning what is beſt, and moſt iuſt in performing what he doth diſcerne. This is that ſpirit which* CHRIST *promiſed to his Diſciples, when he ſaid;* The holy Spirit which the FATHER will ſend in my name, will teach you all things. g *This is that light of men,* h *that writing in the heart,* i *that immediate inſtruction which* GOD *aſſuredly promiſed, and the Prophet* Dauid *did moſt earneſtly deſire; whereof hee meant alſo, when he ſaid:* k The LORD is my light and my ſaluation: *And againe,* l Thou ſhalt ſhew me the path of life: *And againe,* m Thou ſhalt make mee to vnderſtand wiſedome ſecretly: *But the want of this light of vnderſtanding in the wicked, muſt needs (according to the nature of darkneſſe) make the whole paſſage of their life, exceedingly both labourſome and loathſome; according as the Prophet ſaith in their perſon:* Wee haue groped after the walles like blinde men, we haue ſtumbled at mid-day, euen as it had been in darkneſſe. *And as the Wiſe-man ſpeaketh of their complaint in hell:* The light of Righteouſneſſe, the Sunne of vnderſtanding hath not ſhined vnto vs. *And this difference betweene the Godly and the wicked, was ſhadowed in figure, when among the children of* Iſrael *there was light, but among the* Ægyptians *was palpable darknes.*

Iob. 14. 26.

g Iob. 1.
h Ier. 31.
i Eſay 54.

k Pſal. 118.
l Pſal. 16.

m Pſal. 51. The wicked liue & labour in darkneſſe.

Eſay.

Sap. 5.

Exod. 10.

From loue alacritie proceedeth.

From this loue proceedeth a notable alacritie, both in beginning and purſuing; ioyned alſo with integritie, and perſeuerance: of which foure points the Prophet Dauid *ſpeaketh thus in order:* n 1. I made haſte and prolonged not. o 2. I will runne the way of thy Commandements. p 3. With my whole heart. q 4. Vnto the end.

n Pſal. 119.
o Ibid.
p Ibid.
q Ibid.

From both proceedeth conſolation.

From both proceedeth a moſt heauenly conſolation, knowne onely to thoſe who feele it; in compariſon whereof, all the contentments which men contend for in this world, are no more pleaſant then the torments of hell. For as light proceedeth from the Sunne, and from fire heate; ſo from the preſence of grace; ſo not onely from the fruition, but from the contemplation of that which ſpiritually we loue, a moſt ſweet ſolace inſeparably doth enſue.

enſue. And this the Prophet Dauid calleth [r] A gracious dew: And Eſay [ſ] A floud of pleaſure: Which GOD giueth as a taſte in this life, of the Ocean of ioy which is in Heauen. Wherewith the hearts of the godly being watered, and (in a manner) *made drunken, they loſe all ſenſe of earthly things (as [t] Saint Peter did vpō a ſhort ſhew of the glorious preſence of CHRIST) and neither in deſire wiſh, nor in hope aſpire, nor in imagination faine in this world any greater ioy.

[r] Pſal 68.
[ſ] Eſay 29.
[*] Pſal. 36. 65.
[t] Mat. 17.

But, if we will drinke of theſe ſweet ſtreames, if we will feede on theſe pure paſtures, wee muſt endeuour to abandon the pleaſures of this life; and eſteeme all worldly things ſo indifferent, that our mindes bee not tranſported, either with deſire of that which we haue not, or with delight in that which we haue. For, as the [u] Arke of GOD, and the Idol Dagon, could not ſtand together vpon one Altar: [x] as Iſaac and Iſmael could not abide together in one houſe: ſo cannot [y] CHRIST and the World, GOD and Mammon lodge together in one heart. The loue of GOD and of the World are two extremes, more diſtant one from the other, then are the poles of the World; as it is impoſsible for one eye to behold heauen and earth at once, ſo is it for one will to affect both GOD and the World. The people of [z] Iſrael forſooke the fleſh-pots of Ægypt, before GOD gaue them Manna from heauen: The prodigall [a] Sonne left his feeding vpon huſks with ſwine, before his father killed for him the fat Calfe: and ſurely, if we will ſubdue our turbulent affections, and draw them from the delights of this World, we ſhall ſoone finde this ſpirituall pleaſure, not onely to exceed our expectation, but very farre beyond our hope. For GOD is not loued enough, if hee be not loued alone. He is iealous, and with exceeding feruor loueth our ſoules, and will not admit any externall loues and delights to bee mixed with his: like a chaſte Wife, who is iniuriouſly loued, if ſhe be loued together with others.

Spirituall pleaſure is neuer ioyned with pleaſures of this world.
[u] 1. Sam. 5.
[x] Gen. 21.
[y] Mat 6. Luke 1.
[z] Exod. 16.
[a] Luke 15.
God muſt be loued alone.

And it is a true token of our furtherance, in this grace of GOD towards vs, and in this loue of vs towards him, When we feele in our ſelues, an alacritie and delight in heauenly meditations; in prayer, in faſting, in almes, and in other exerciſes of

A true token of our furtherance in the grace & loue of God.

deuotion: With a careleſſe contempt of the world, and a longing deſire to be with GOD. *But, if we finde in our ſelues a dulneſſe to begin, and a wearineſſe to continue in theſe labours of the ſoule (which as it maketh the paines greater to vs, ſo doth it make the acceptance leſſe to* GOD; *who loueth not onely a willing, but a cheerefull giuer) then is it a ſure ſigne, that neither* GODS *fauour is ſo great towards vs, as wee haue need; nor our duty ſo entire towards him, as we haue cauſe.*

1. Cor. 9.

And therefore it behoueth vs to apply all our care, all our courage, to blow vp the dying fire of our deuotion: eſpecially both by often renuing, and by long perſeuering in the ſerious conſideration of theſe laſt things; vntill we finde in our ſelues, ſome feeling of this pure pleaſure. For ſo will theſe and the like exerciſes of the ſoule grow vnto vs; firſt, tolerable; and afterward moſt ſweet: and on the other ſide, the pleaſures of the world, will firſt ſeeme vaine, and afterward exceeding vile.

HOM.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν.
Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν ἄλλο δ' ἐείπῃ.

Tam grauis ille mihi nigri quàm limina ditis:
Ore aliud qui fert, aliud ſub pectore celat.

As dale of death, ſo doe I hate that kinde; (minde.
Whoſe tongue from thought, whole mouth diſſents from

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THE

THE SANCTVARY OF A troubled SOVLE.

A Prayer to be said when wee begin to settle our selues to our deuotions.

1. WHen GOD *doth most obserue vs.*
2. *In what confidence wee approach to* GOD.
3. *The preparation of our selues before wee presume to speake vnto* GOD.
4. *Feruency without discretion is no other then fury.*
5. *Desire of spirituall things is the price whereat they are set.*
6. *Many Petitions* GOD *can hardly deny.*
7. *The greater our perseuerance is, the greater shall be our abundance.*
8. *Who especially are troubled with wandring thoughts.*
9. *The reason wherefore they are so troubled.*

10. *The greateſt miſery of mans heart.*
11. *The power of Prayer to change our Soule.*
12. *The condition which maketh our Prayers effectuall before* God.
13. *Our falles ſhould be an occaſion to vs of more ſtable ſtanding.*
14. God *is a ſeuere exacter of thankes.*
15. *How to craue ſpirituall, how temporall benefits.*
16. *How our caſe is to be debated before* God.
17. *What maketh our paines in ſeruing* God *to bee ſweet.*

A Prayer.

MOſt glorious Lord! moſt gracious Iesv Christ! giue mee not onely leaue, but helpe, yea ability and power; to proſtrate my vnworthy ſoule, and poure forth my weake petitions, in the preſence of thy Almighty Maieſtie, in the view of all thy holy & honourable Court of Heauen; both with

I. feare to offend, and faith to obtaine. For although at all times, thou doſt *obſerue*, and they *ſerue* vs: yet moſt eſpecially, when we preſent our ſelues, to ſpeake vnto thee face to face. Inſpire my ſoule, with what affections it ſhould thinke of thee, teach my tongue with what words it ſhould both praiſe thee, and pray vnto thee: inſtruct mee, O good Iesv! with ſuch an humble heart to entreat thee, that thou maiſt fauourably heare me, and mercifully grant mee my requeſts.

II. Behold, O King of glory! as a weake & wretched worme,

worme, to a God of infinit both Maieſtie & Power; as a guilty and grieuous ſinner, to a moſt iuſt & ſeuere Iudge; not ſtanding vpon my owne either dignity or deſerts, but in confidence of thy mercies I approach vnto thee; to make manifeſt my miſeries and neceſſities, and to craue thy moſt gracious comfort & ſupply. O Lord, of all power and peace! in regard of the corruption both of my nature and of my life, I acknowledge my ſelfe vnworthy to ſpeake to thee, vnworthy to looke towards thee; but in regard of thy manifold mercies, I will not onely looke towards thee, but looke to be relieued of thee; I will not only ſpeake, but aſſure my ſelfe that I ſhall ſpeed.

III. And to this end, I earneſtly craue thy gracious aſſiſtance; that I may now preſent my poore ſoule before thee, in thoſe humble behauiours which are beſt agreeable, both to my duty, and thy deſerts. That I may talk to thee with a reuerence, which doth conſiſt of loue and of dread; reioycing in thee with feare, and trembling before thee in ioy. That as a Muſician will not offer to play, before he hath ſet his inſtrument in tune; ſo I may not preſume to ſpeake vnto thee, without diligent preparing my ſelfe, by calling into conſideration; firſt, my offences; ſecondly, thy Maieſty & glory; thirdly, my neceſſities; laſtly, thy goodneſſe and mercy. That herevpon I may bee ioyntly, both caſt downe in humilitie, and confirmed in hope: and that placing my ſelfe, with all lowlineſſe, at the loweſt end of thy banquet; thou mayeſt come to mee in thy good time, and ſay: *Friend, ſit vp higher.* Luk. 14. 10

Inflame my ſoule with true *Zeale* (the true *ſeale* of

thy holy Spirit) that it may be carried in a full courſe towards thee, with a feruency gouerned by diſcretion: for feruency without diſcretion is nothing elſe, but either a degree, or reſemblance of fury. Giue me an ardent deſire of ſpirituall things, which is the only price whereat they are ſet; euen as thou haſt ſaid; that whoſoeuer doth hunger and thirſt after righteouſnes, *he ſhall be ſatisfied.*

IIII.

V.

Mat.5.6.

If I doe not preſently obtaine that which I deſire, let mee not therefore either deſiſt, or relent. For although thou houldeſt backe thy helpe for a time, yet many petitions thou canſt hardly deny: and if wee will perſeuere to knocke, thy promiſe doth bind thee to open vnto vs. Therefore, ſo ſtay my ſtrength with conſtant courage, that I may with patience and humility expect thy pleaſure; and perſiſt with *Iacob*, euen in wreſtling with thee, vntill *Thou bleſſe me*. Aſſuring my ſelfe alſo, that the greater my perſeuerance ſhall be, the greater ſhall be my abundance; and that the comming at length, will largely recompence the long expecting: euen as thou didſt reſerue the beſt wine vntill the end of the feaſt; and as the moſt famous men, *Iſaac*, *Sampſon*, *Samuel*, *Iohn Baptiſt*, were brought forth of women that had beene long barren.

VI.

Gen.32.

VII.

Iohn 2.

Defend my weake heart from ſpirituall aſſaults. Reſtraine my wilde and wandring imaginations, which are like the fowles that came to hinder *Abrahams* offering. Whip out of my ſoule thoſe theeuiſh thoughts, which are like buyers, and ſellers, and changers in the Temple: Wherewith, although all men are (in ſome meaſure) moleſted, yet more eſpecially

Gen. 15.11

Iohn 2. 15.

VIII.

cially ſuch wicked weakelings as I; euen as flyes ſwarm thicker about a ſore beaſt, then about a ſound.

IX. For, our nature being depraued through ſinne, wee haue loſt the rule which at firſt we had, ouer the powers and faculties of our ſoules. Wherevpon the imagination oftentimes, either riotouſly rebelleth and beareth it ſelfe in open licentiouſneſſe; or elſe (like a ſlie ſlaue) priuily ſtealeth from vs, before wee are aware. And among all the miſeries of mans life, this

X. is one of the greateſt; that it is ſo ſenſible in the things of this world, and ſo dull in things pertaining to thee: being to the one as a dry Reede, & as greene wood to the other; which cannot without paines be kindled. And therefore, O good IESV! ſettle thou my ſcattered thoughts, binde them together with the chaines of thy loue; that they range not whither they liſt freely, much leſſe vnlawfully. Let my minde bee fixed ſo faſt vpon thee, that it bee not diſtracted with other cogitations, either offenſiue, or idle, or elſe impertinent; and by that meanes bee, either altogether diuerted from a true conſideration of thy preſence, or interchangeably diuided in ioyning ſome other worſhip with thine: like the *Philiſtines*, who placed the Arke and *Dagon* together; or like the new inhabitants which the King of *Aſſhur* ſent into *Samaria*, who worſhipped the LORD, and alſo ſerued other gods. For if thou ſhouldeſt come with thy graces to enter into my ſoule, and finde the doores ſhut againſt thee, or elſe the roomes taken vp with ſtrange gueſts; thou wilt aſſuredly depart againe, and make my prayer to be vnfruitfull.

1. *Reg.* 5.
1. *Reg.* 17.

Luk. 9.28.

O mercifull LORD! thou wert transfigured whileſt thou wert in prayer vpon the Mount, to ſignifie to vs by the glorious change of thy body, what

XI. power is in Prayer to change our ſoules. *Moſes* alſo by talking with thee, had a beautifull brightneſſe caſt vpon his countenance. Grant now, I beſeech thee, that I may feele this force of prayer within mee. Let it tranſport my ſoule from all worldly delights; let it chaſe all euill and idle motions out of my mind; euen as theeues do vſually auoid and diſperſe; when he that is attempted calleth for helpe, if good friends bee within hearing.

Grant vnto me (O LORD of life) a pure *intention* in minde, a firme and feruent *attention* in thoughts. Poſſeſſe, yea, wholly rauiſh my ſoule with pure zeale and deuotion towards thee; that I may now powre forth my prayers to thee, for my ſelfe with ſtedfaſt faith; for others with ardent loue; with perfect hope

XII. and humilitie for both. For the principall condition which maketh our petitions effectuall before thee; conſiſteth in preſenting the ſame, without either preſuming in our owne goodnes, or doubting in thine.

Iam. 1.5.

Giue vnto me a cleere ſight of my ſinnes, giue me alſo true teares to lament them. Let mee craue forgiueneſſe of thee, with deepe contrition for my offences paſt, and reſolute purpoſe of amendment hereafter.

XIII. Let not my falles be like the fall of an Elephant, who lyeth ſtill, vnable to ariſe; but let them be to me an occaſion of more ſteady ſtanding.

Grant me to be thankefull to thee for all thy benefits, with a full feeling of my preſent wants. Grant that

that I be not ſo tranſported with deſire of thoſe good gifts whereof I ſtand in need, that I become either vnthankefull, or vnmindfull of thoſe which I haue receiued; knowing, that as thou art both a ready and liberall beſtower of thy benefits, ſo art thou alſo a moſt ſeuere exacter of thankes. XIV.

Grant me to craue thy ſpirituall bleſſings, with full and firme hope; thy temporal benefits, with entire reſignation to the wiſedome of thy will: Not importuning them, either abſolutely, or earneſtly, or in greater meaſure then thou ſhalt thinke conuenient to beſtow: and bearing my ſelfe aſſured, that whatſoeuer worldly thing I deſire at thy hand, thou wilt giue vnto me, either the very ſame, or that which ſhall be better for mee. For I plainely ſee the blindneſſe of my owne iudgement; and thou know'ſt (I know) what is fitteſt both for thy glory, and for my good. XV.

Giue ſuch comfort and contentment to my diſturbed conſcience, as thou ſhalt thinke moſt expedient, either for my exerciſe, or for my eaſe. Powre thy peace into my poore ſoule, and by the ſecret inſpiration of thy holy Spirit, kindle, yea inflame thy good motions within me; that I may feele them forceably, imbrace them ioyfully, maintaine them carefully, and proſecute them to full effect.

Let not the exerciſe of prayer ſeeme troubleſome, nor the time thereof tedious vnto me. But grant that I may in ſuch wiſe perſeuere and ſpend this little time of prayer, in debating my owne cauſe, againſt mee to thy iuſtice, and for me to thy mercy; that in the end I may ariſe with new ſupply both of courage and ſtrength, XVI.

XVII. Gen. 29.

ſtrength, to doe ſuch things as appertaine to thy ſeruice. And as ſeuen yeeres which *Iacob* ſerued for *Rachel*, ſeemed to him but a few dayes, for the loue which he did beare her: ſo let mee eſteeme both the time ſhort, and the paines ſweet in ſeruing thee for to enioy thee.

Receiue this my Sacrifice of prayer and praiſe, inflame it with the comfortable heate of thy loue; and wherein it is vnperfect, amend thou the defects, who onely art of power ſo to doe: that it may bee acceptable to thee, or at the leaſt that thou maiſt not deſpiſe it. Giue me thy grace (O moſt gracious LORD) that I may now bend all the forces of my ſoule, with thine Angels and Saints to praiſe thee; with true repentant ſinners to appeaſe thee; with poore diſtreſſed wretches to intreat thee; and with all thy creatures *duly* and *dutifully* to obſerue thee, ſweet IESVS.

Amen.

PARAGRAPH

PARAGRAPH. I.

The guiltineſſe of Sin, and the conſideration of the time of death, calleth the ſinner to call vpon GOD.

1. THe wiſedome, dominion and life of the Soule.
2. Without GOD all abondance is beggery.
3. Our originall ſinne.
4. Our regeneration.
5. Our actuall ſinnes.
6. Our preſeruation.
7. Our vocation.
8. Our falling from GOD.
9. The ſoule arraigned within it ſelfe.
10. Sinne is a ſweet poyſon.
11. The renuing of ſinne cancelleth the pardon granted before.
12. It is better neuer to haue beene conuerted to grace, then to be diuerted from the ſame.
13. Knowledge of our loſſe increaſeth the miſery.
14. The terrours of ſinne may be profitable to vs.
15. What cauſeth the ſight and ſorrow for ſinnes.
16. The art of the Diuell in ſeeking to delay vs.
17. The finall arreſt both of the body and of the ſoule.

I.  Most high, most holy, most mighty, most mercifull, most good, most goodly, most louing, most fearefull and terrible GOD! the Creator, the renuer, the maintainer of all things: whom to know, is to be wise; whom to serue, is to raigne; whom to loue, is the life and happinesse of the soule. Behold, I poore wretch, to thee, who art both rich and liberall; I miserable, to thee who art both pitifull and plentifull, doe draw neere. Behold, a hunger-starued Begger knocketh at thy doore; open to me, O honorable House-holder! without whom all abundance is beggery: open, I say, thy mercies to my miseries. And although I am not worthy to sit at thy feast with thy Sonnes; yet with the baseſt of thy seruants, let mee be refreshed with some broken pieces that are taken from thy table.

II. Thou hast commanded vs (O gracious GOD) to come, to knocke, to call vnto thee: whereupon thou hast promised vs, so to finde thee, as both to *enter* into thee, and to *intertaine* thee. O mercifull IESV! I heere arrest thy gracious promise. Behold now, my sighing doth seeke thee, my teares cry vnto thee, and the groanes of my pained soule do knocke at the gate of thy mercies. Behold, LORD, I *intend*, I *contend* to do thy will; performe thou, I beseech thee, thy Word. Reuеale that which thou biddest me to seeke; admit me whom thou hast inuited; giue mee that whereto thou hast giuen me, both power to aske, and promise to obtaine.

And

And firſt (O Lord) I acknowledge againſt my ſelfe, that I was conceiued in iniquitie, and borne in miſery: but thou of thy free loue diddeſt cleanſe me; thou diddeſt ſanctifie me; thou diddeſt through faith on my part, and mercy on thine, betroth thy ſelfe vnto mee. III. IIII.

Yet I, vnmindfull of ſo great goodneſſe, haue ſince, with many a foule fact, diſtained my ſelfe, and diſhonoured thee; not dreading thy diſpleaſure, whoſe wrath maketh the Diuels to quake. I was borne in neceſſary, but I plunged my ſelfe in voluntary ſinnes; I made no conſcience in offending thee, and feared not to forget thy Law. V.

Notwithſtanding thou, according to thy wonted mercies, diddeſt not baniſh me from thy protection: but as though I had *dayly* & *duely* obſerued thy will, thou diddeſt bountifully heape thy benefits vpon me; ſo much vndeſerued of me, as not deſired. VI.

When I ſinned againſt thee, the Diuell was ready to haue made a prey of mee; I was content, I was deſirous to haue periſhed with him: but thou (O Lord) didſt *driue* backe him, and *draw* backe mee; not onely without either my requeſt or knowledge, but very much againſt my minde.

When I was in danger of death, both by ſickneſſe and caſualties; and my ſoule was ſo rocked aſleepe in ſecuritie of ſinne, ſo burdened with the weight of wicked actions, that it muſt needs haue ſunke downe into hell; thy grace ſtood by mee, thy power did preſerue, both my body from death, and my ſoule from damnation.

I did *offend* thee, but thou diddeſt *defend* me; I did *deſerue* death, but thou diddeſt *preſerue* life: I did not *regard* thee, when thou diddeſt ſafely *guard* mee. I (like a wretch either ſenſeleſſe or deſperate; that, not knowing, this, not caring in what courſe I was carried) did forſake thee, and fly to mine enemie: I did long, I did labour, to caſt my ſoule into his pitileſſe power; to haue ſtood at the mercy of his moſt damnable malice. But thou wert alwaies with mee, as with *Iacob* when he ſaid: *Surely God was in this place, and I was not aware of it.* Thy care did keepe mee, whil'ſt I buſied in vaine things, neuer marked ſo much: thy loue did ſeeke, with very great and gracious fauours, to winne me vnto thee.

Gen. 28. *verſe* 16.

VII. But as one that is ſicke of a ſleepy diſeaſe, cannot be awaked, but by pinching: ſo out of this lethargie of ſinne, my ſleepy ſoule (neither vnworthy nor vnwilling to haue periſhed) could not bee called to it ſelfe, but by ſome ſharpe and ſenſible accident.

Hereupon thou beganneſt to runne with me a more rugged race, laying many kind croſſes vpon me; not onely to bend my vnwilling, but to breake my wilfull mind, and to make it appliable to thy pleaſure. Thou diddeſt call mee out of the wildernes of worldly delights, wherein my guiltineſſe would haue hid it ſelfe from thy preſence. Thou diddeſt take me vp, ſtraying in the ſtreets; thou diddeſt compell me out of the high way to hell: thou diddeſt enter couenant with thy ſeruant; thou diddeſt ſtirre in mee a deſire, and ſtrengthen an endeuour to attend vpon thee. Thou didſt inſtruct, thou didſt enable, both my

my vnderſtanding and alſo my will: that, to diſcerne; this (in ſome degree of duty) to doe thy pleaſure.

Yet I (wretch that I am) ſince my entrance into thy ſeruice, haue either vngraciouſly forgotten, or vngratefully remembred all thy benefits; and haue not ſo eſteemed thee for them, as I would haue done a mortall friend for a few courteſies of courſe. I haue forſaken thee againe, and followed the right trace of the vnrighteous world; thinking euery thing good, whoſe euill I had not tryed. I haue prouoked thee, I haue ſtirred vp thine anger, I haue deſerued thy diſpleaſure, I haue a thouſand waies done euill in thy ſight: not ignorantly, but preſumptuouſly; not weakely, but wilfully; not fearefully, but impudently; hauing not onely loſt the tender touch of conſcience, but beginning to beare my ſelfe (an offence beyond the degree of any vile word) in a brauerie of euill. VIII.

Alas! how deepely hath corruption tainted my ſoule? What folly hath not had his ſeat in my mind, and left his footſteps in my actions? Nay, I haue far exceeded the limits of folly: no man not baniſhed from his right wits, would thus haue beene entrapped, thus entangled. I ſhould haue repented mee of my former ſinnes; but I haue in ſuch ſort both increaſed and aggrauated them, that I haue ſcarce left, either number for more, or place for worſe.

O my God! what anſwere ſhall I make? How ſhal I either excuſe, or extenuate this my relapſe? Shall I pretend the ſlie ſubtilties of the Diuell? the faire-

faced ſhewes of the world? the pleaſant perſwaſions of the fleſh? *The woman gaue it mee? The Serpent deceiued mee?* Tuſh, all theſe are baites for babes. But I was come to a greater ſtaiednesſe, both in age, and in experience; I was warned; I was weaponed; I was inſtructed; I was encouraged. I ſhould haue vſed more warineſſe, to ſuſpect; more wiſedome, to diſcerne; more valour, both to defend my ſelfe, and defeate mine enemie.

No ſure: I will neuer excuſe him, whom his owne conſcience condemneth. I had thy expreſſe Word and will to ſtop me, mine owne knowledge to bridle me; I would haue diſallowed thoſe things that I did, if any had done them but my ſelfe. When a mans memory is the bill of his debt, when his thoughts are willing witneſſes againſt him, when his feare is his Gaoler, when his iudgement is his Iudge, when his owne knowledge conuenteth him; there is little doubt, either of denying or deceiuing credit, and much leſſe of making eſcape.

I, I, it is euen I that haue broken couenant with thee. I haue beene wiſe to deceiue my ſelfe; abuſing my reaſon, rather why to doe amiſſe, then how to amend. I haue falſified my faith; I haue riotouſly run
X. after the vaine *conceits*, or rather *deceits* of ſin; whoſe kindeſt courteſies are the allurements of miſchiefe; which like a bemired dogge, defileth with fawning; whoſe kiſſes are of power to kill.

I haue receiued many freſh wounds, I haue renued all my old ſores; and what thou (O Lord) by thy
XI. mercies haddeſt healed, I by my madneſſe haue rubbed

bed open: inſomuch, as ſinne vſed againe, hath made the pardon once granted to be of none effect. I may well ſay with *Iudas, I haue ſinned:* but either name or number my ſinnes I cannot.

O bottomleſſe ſea of miſery and ſorrow, wherein I haue plunged my ſelfe! alwaies ſinking, and yet by the infiniteneſſe therof, neuer at the bottome: which I am able neither to abide, hauing the fire-brands of all furies within mee; nor yet to auoid, being fettered therein with the cruell chaines of my own feare.

O my ſoule! full of wretchedneſſe, full of ſhame, but fulleſt of guiltineſſe, accept no obiect but of ſorrow; drawe greedily into thy mind all conceits that may increaſe thy griefe: be aſhamed, nay abhorre to thinke of any cõfort. Loath thy ſelf, tormẽt thy ſelfe, and ſo ſhalt thou doe ſomething well; for thou canſt neither loath nor torment a more curſed creature.

Alas! how is my ſoule abandoned? How are all the powers thereof laid waſte? Comfort is no more eaſe vnto me, then is the handling of ſore wounds. I am diuided in my ſelfe, how can I ſtand? I am ouerthrowne in my ſelfe, how ſhall I riſe? My deſire is pained, becauſe it cannot hope; and if it hath any ſpark of hope, it is rather in change, then riddance of griefe.

XII. Forlorne wretch that I am, it had beene better for me neuer to haue beene *conuerted* to grace, then thus *peruerſly* to be *diuerted* from the ſame. For then I ſhould haue gone on in a ſober ſecuritie, and my puniſhment ſhould haue beene ſo much the leſſe, as ignorance is beneath contempt. But now I am not only vnhappy, but vnhappy after the fall from ſome degree

gree of happineſſe: now the footſteps of ouertroden vertue lay cruell accuſations againſt me, and make the hatefull compariſon of vice more manifeſt. Miſerable are they who loſe they wot not what; but more miſerable are they who know what they loſe.

XIII. O fooliſh reaſon! how ſharpe art thou to ſee thy miſchiefe? and yet how blunt, how blind art thou to foreſee it? O poore remnant of pietie! only ſo much goodneſſe left, as to make me languiſh in my owne euill.

O ſin! the only fall of my iudgement, and ſtaine of my conſcience; now thou haſt ſacked my ſoule, now thou haſt beaten it down vnder thy tyrannie, reſt thy ſelfe; forbeare a while; tread not vpon my ruines,

XIIII. put not fire to thine owne ſpoiles. And yet not ſo; but doe thy worſt, cruell and curſed ſinne: doe euen the very worſt that thou canſt. The more terrours thou executeſt vpon mee, the more ſhall I both loath and lament the ſeruice that I haue done thee; and the ſooner ſhall I ſeeke to drawe my deſires out of the mire of thy ſubiection.

There is yet left, both time to repent, and opportunitie to amend; yet doth Chriſt, not only admit, but

XV. inuite vs to his banquet. I could neither ſee my ſins, nor ſorrow for them, did not hee both enlighten my vnderſtanding and ſoften my ſenſes. He hath not enlightned my vnderſtanding, to drowne it in darknes; he hath not ſoftned my ſenſes, becauſe hee could not breake them. And wherefore then hath hee thus *wakened* the one, and *weakened* the other?

It is euen ſo: hee that hath hitherto in patience expected

pected me, doth now in pittie call mee. Speake then (ſweet LORD) ſpeake vnto thy ſeruant; thunder into the inner eare of my heart; ſhake my deafeneſſe, that I may heare thy voice. LORD, thou lookeſt for mine amendment, that I may haue thy fauour; and I looke for thy fauour, that I may amend.

Woe is mee! how long haue I ſtaied? alas! how late doe I come? How ſlowly doe I haſten? How doth my reſolution ſticke betweene loathneſſe & neceſſitie? Woe is me wretch! how cunningly doth the Diuell ſeeke to delay me? What Art doth he vſe to keepe the line from breaking, whereat the fiſh is caught? Not drawing him violently, but at ſeaſons and by degrees; and ſuffering him to play vpon the hooke, vntill either vſe hath made him willing, or wearineſſe weake. XVI.

O my GOD! the Sunne of my life hath paſſed his Meridian, and I am now in the afternoone of my age; the night of nature will come faſt vpon me: when death (as GODS Sergeant) will arreſt, my body vpon debt due vnto nature; my ſoule vpon treſpaſſe committed againſt GOD. The one hee will binde hand and foot, and commit cloſe priſoner to the graue; the other he will arraigne in the high Court of Heauen, where GOD ſhall bee both partie and Iudge; to anſwere to all obiections, as well of ignorance, as of contempt. XVII.

Paragraph. II.

The Consideration of the houre of Death.

1. *THe perplexities of the Soule, at the houre of Death.*

2. *Our best actions are vnperfect in the sight of* God.

3. *The soule at the houre of death, by too much thinkiug, omitteth to doe.*

4. *The lamentation of the soule at the houre of death.*

5. *The powerlesse desire that the soule shal then haue to amend.*

6. *The bodily paines.*

7. *The approaches of death.*

8. *Our departure out of this life, answerable to our entrance.*

9. *The presence of sinnes.*

10. *The accusation of the conscience.*

11. *The aggranation of the Deuill.*

12. *The feare of Gods iudgements.*

13. *The change of our owne iudgement.*

14. *Vnprofitable repentance.*

15. *Pleasures either vanish or vexe.*

16. *The face of sinne shall be vnmasked.*

17. *All worldly helpes will faile, if not torment.*

18. *The ignorance and weakenesse of a Sinner, in turning to* God *at the houre of death.*

19. *The*

19. *The terrible and desperate estate of a Sinner, at the houre of death.*
20. *The insensible approach of death.*
21. *The vniuersall dominion and power of death.*
22. *Death is most bitter to worldly minds.*
23. GOD *hath no part in death.*
24. *Death is not farre when it is farthest.*
25. *Our life is a continuall dying.*
26. *Wherefore wee are easie to be perswaded that wee shall liue longer then other men.*
27. *Wherefore the houre of death is vncertaine.*
28. *What life is.*
29. *How necessarie it is to practise our dying.*
30. CHRIST *aboundeth in mercy.*
31. *Outward behauiour requisite in prayer.*

AT this houre of death, at this cruell instant of parting, when the guilty soule beginneth to be loosed from the fetters of flesh: O good GOD! how is it troubled? what a tempest of terrours doth beate vpon it? Then beginneth it to throw the thoughts freely into euery corner of the conscience; to see the sinnes which it hath done, to perceiue the vengeance of that it hath deserued; to consider, that the time of repentance is then at an end, and that it is set vpon the immoueable point of passage to a most strict tryall, vncertaine how the best actions thereof shall be examined. For as in a rude eare, that Musicke may passe for currant, which a skilfull iudgement will con-

I.

II.

condemne for courſe: ſo in the ſight of God there will appeare both errors and defects in all thoſe actions, which in our iudgement were perfectly performed. And as no point of the Compaſſe can bee ſo exactly touched with the Loadſtone, that it wil ſtand directly to the Pole, but hath ſome variation to the Eaſt or to the Weſt: ſo none of our actions is ſo touched with grace, that directly it pointeth to God; but hath alwaies ſome deflection from him. *I know nothing* (ſaith the Apoſtle) *by my ſelfe, yet am I not thereby iuſtified. For he that iudgeth me is the* Lord. 1. Cor. 4.

III. It is deſirous to ſtay, it is compelled to goe; the one whereof is impoſsible, the other intolerable. And as it often happeneth, that whileſt one thinketh too much of doing, hee leaueth to doe the effect of his thinking; ſo whileſt it lamenteth the loſſe of all the time that is paſt, it loſeth that little which then remaineth.

Looking backe, it eſteemeth the whole race which it hath runne, as a ſhort ſtep: looking forward, it beholdeth the infinit ſpace of eternitie, wherein it hath to continue. Lifting vp the mind to heauen, it diſcouereth a moſt bright and beautifull glory: againe, caſting it down vpon the earth, it ſeeth all things enfolded in a miſty darkneſſe. If it calleth to memory the time that is paſt, it will ſtrongly accuſe; if it looketh to the time which is preſently to enſue, it will terrifie moſt extremely. The pleaſures ouer-paſſed, which in themſelues were little, ſhall then ſeeme nothing; the approaching iudgment, which before ſeemed nothing, ſhall then bee eſteemed vnmeaſurably

rably great. Hitherto hath beene our owne day; but then ſhall be the Day of the LORD.

Hereupon a new ſwarme of thoughts ſtingeth the minde. It lamenteth that it hath built ſo many Caſtles, ſome in the ayre, others vpon the ſands: that with the Spider, it hath euen exhauſted the bowels, in workes of ſo little both continuance and vſe: that it hath waſted that candle in idle play, which was allowed to haue lighted it to bed. IIII.

That it was ſo chained with the inchantments of a momentany eſtate, as ſcarce to think vpon the condition which neuer ſhall haue end: that it made ſo great prouiſion for the one, and little or none at all for the other: that to ſatisfie the fleſh, which is to be a neſt of wormes; it hath neglected the Spirit, which was to haue been a cõpanion of Angels. That it hath loſt, for ſo ſhort a ſhew, the eternall ſubſtance of pleaſure: that it hath exchanged (more fooliſhly then the rude Indians, who giue gold for glaſſe) the treaſure of immortall glory, for trifles and toyes of floating vanity.

O! if it had but a ſmall time more of amendment, how ſeriouſly would it conuert? What a ſharpe & ſeuere courſe would it ſet into? But it is like to a horſe, deſirous to runne, and miſerably ſpurred; but ſo ſhort reined that hee cannot ſtirre: or like thoſe who in their dreames are taken with ſome fearefull viſion; who ſweat with paine, and ſtriue to cry for helpe, but cannot find any ſtrength to cry. V.

In the meane time, the head ſhooteth, the backaketh, the heart panteth, the throat rattleth, the tongue faultreth, the breath ſhortneth, the fleſh trembleth, VI.

the veines beate, the heart-ſtrings crack, the eies waxe dimme, the noſe ſharpe, the browes hard, the cheekes cold and wanne, the lippes pale, the hands numbe, the ioynts ſtiffe; the whole body is in a cold ſweat; the ſtrength fainting, life vaniſhing, and death drawing on. And as he that beſiegeth a Caſtle or Fort, firſt
VII. maketh his breach with great Artillery, then aſſaulteth, entreth and poſſeſſeth the place: Euen ſo death, firſt, by diuers ſorts of ſickneſſes and paines beateth all the naturall forces, battereth, without intermiſſion, all the principall parts of the body. But when he maketh his perſonall approach; when the ſicke man beginneth, firſt to doubt of his life, and afterward to deſpaire; then are all his paines and perplexities enlarged; then is he driuen to extremity of diſtreſſe; then are all his members and faculties ſurprized with thoſe accidents, which are the common combatants of death. Then is that fulfilled which the Prophet ſaid: *The ſorrowes of death compaſſed me, and the flouds of wickedneſſe made mee afraid. The ſorrowes of the graue haue compaſſed me about, the ſnares of death ouertooke me.* Neither ſhall the children and friends (for whoſe ſake the ſicke ſhall often thinke themſelues damned) forbeare in this inſtant of extremitie, *but miſerable comforters* they will bee (as *Iob* ſaid of his
Iob. 16. verſe 2. friends) ſome crying, ſome crauing, ſome counſelling him in the ordering of his eſtate, ſome applying him with vaine ſpeeches, either of compaſſion or of comfort; all of them like fleſh-flyes, ma-
VIII. king offer to moleſt him. And ſo it falleth, that our departure out of this life, is ſomewhat anſwerable

to

to our entrance into the ſame : both painefull and grieuous ; but the one to our Mothers, the other to our ſelues.

Whilſt theſe ſummoners of death execute their office, and the ſicke man lyeth bound vpon the Altar, for the ſacrificing of his ſoule ; the knife ſet to his throat, and he vnable, either to flye, or to defend himſelfe: moſt of his wicked actions, words & thoughts, IX.
are brought into preſence ; arm'd with Gods anger, and with the curſes of the Law. They are heaped together, and aggrauated to the vttermoſt : they giue the conſcience many a cold pull, and lye vpon the heart as heauy as Lead. Faine would the ſinner turne away his eye, but hee ſhall bee compelled to behold them : they will all cry vnto him ; *We are thy workes, we will goe with thee.*

Then ſhall the conſcience ſharpely accuſe, the me- X.
mory giue bitter euidence, reaſon ſhall ſit as Iudge, feare ſhall ſtand as Executioner : and ſcarce is there any ſeuere ſentence in all the Bible againſt ſin, which the Diuell will not bring into minde ; vrging euerie point, and amplifying it by conſtruction. And ſeeing he ſhall ſo ſtrictly examine, accuſe and condemne himſelfe, hee ſhall haue iuſt cauſe to feare the iudgement of GOD ; who knoweth more by him, then hee knoweth by himſelfe ; who as hee doth moſt ex- XII.
tremely hate ſin, ſo will he more rigorouſly ſentence it, then any man will doe, eſpecially vpon himſelfe.

Then will all humane wiſdome and policy ſodainly faile ; then will reſolution be turned to trembling, pride into baſeneſſe, confidence into deſpaire. Then will

XIII. will bee a great difference in iudgement, from that which men beare commonly in this world: insomuch as the sinner (finding himselfe in the snare of Gods iudgement, and enuironed with enemies; to wit, his sinnes and the Diuels) shall bee enforced to cry and confesse: *Wee simple men thought their life to bee but madnesse, whose end we now esteeme most honourable; but we haue wearyed our selues in craggy waies, wee are worne out in pursuing vanity, and the waies of the Lord we haue not knowne.* Sapien. 5.

XIIII. Neuer did Tyrant exercise his rage with greater cruelty, vpon any that he most hated, then the miserable sinner shall then vpon himselfe: in iustly condemning, in vainly acknowledging, in vnprofitably lamenting the errours of his actions; whilest the paines and perplexities of the soules departing from two friends of long familiarity, the body and the world, shall draw the powers thereof from true repentance.

XV. All vaine pleasures shall be then at an end, and either quite forgotten, as if they had neuer beene at all; or else remaine in remembrance, only by giuing sharp twitches to the soule. The cup of pleasure, whereof the sinner before had quaffed, shall then bee at the bottome, and he shall bee enforced to drinke vp the dregs; euen the scruples and remorses of a guilty conscience: which, like thousands of thornes, shall teare and torment the miserable soule. The body can die but once; but the heart shall so often die, as the sinner shall thinke vpon his death, and vpon his neere separation from all those things, which hee did most

moſt neerely affect. And the more he was intangled either in the delights or affaires of this life, the more grieuous will his death be vnto him; euen as the deeper roote that a tooth hath in the iawe, the more paine it cauſeth when it is drawne forth.

Then ſhall his eyes be opened, which the pleaſure of ſinne had cloſed before; and hee ſhall plainly ſee, what a foule face thoſe offences beare, which hee ſo XVI. eaſily aduentured to commit: whereupon hee ſhall extremely both abhorre and admire, the pleaſures which prouoked, the leuitie which led him to follow ſinne. Then ſhall he plainely perceiue, that hee did ſtumble where he thought to ſtand; & take his ruine, where hee ſuppoſed to haue taken his riſt. That all things of this world are miſerable; the waies thereof rough and crooked, the wealth baſe, the pleaſures falſe, the hopes vaine, the promiſes lies, the glory ſhort and light; the whole ſtate a baniſhment, or rather a dungeon, not onely of guilty, but of condemned perſons. That all the comforts thereof are not onely no remedies of griefe, but feeders thereof with ſweet poiſon; which giue ſome preſent ſatisfaction to the ſenſe, not by freeing, but by enuring it to the diſeaſe. His riches cannot redeeme him, his friends XVII. will forſake him, his children & kindeſt kindred ſhall be no greater comfort to him, then a brood of Vipers; eſpecially when he conſidereth, that hee is to endure the ſmart for many things, whereof hee muſt leaue the pleaſure to them. And generally, thoſe things which before he did beſt affect, and for which he aduentured to commit offence, ſhall then ſtrike

2. Sam. 18. wideſt wounds in his heart: euen as *Abſalons* greateſt ornament and delight, his faire haire, was turned to the cauſe of his death.

These helpes not onely failing, but exceedingly vexing him; being like the ſpred tayle of a Peacock, adorning onely the former part of life, and leauing the hinder part naked and vnſeemely; or like the Syrens, beginning then to turne their tunes, when they haue drawne to the point of deſtruction; he is deſi-

XVIII. rous to turne vnto GOD: but findeth in himſelfe, neither knowledge; being a thing which hee ſo little vſed; nor power, in that violent diſtraction of his ſoule. For as a ſword that is neuer drawne out of the ſcabbard, is commonly hard to be vnſheath'd, at the time when a man hath need to vſe it: ſo they who neuer exerciſe themſelues in the actions of Religion, doe finde a great vnaptneſſe therein, when they vſe of them ſhall be moſt vrgent. The moſt which he can doe, is that which GOD ſaid by the Prophet *Hoſea*:

Hoſ. 7. 14. *They howle and roare vpon their beds, and doe not call vnto me in their hearts*

For hee ſhall bee anguiſhed with exceeding diffidence; that GOD will not then giue eare to his call, ſeeing alwayes he cloſed his eare when GOD did call him; that GOD will not then receiue him into his houſe, ſeeing alway hee excluded GOD out of his heart; that GOD will not then relieue his need, ſeeing he neuer relieued CHRISTS needy members: that at the end of his iourney hee ſhall not arriue in heauen, ſeeing all his life he trauelled the way to hell. He will rather expect ſuch an anſwer, as *Elizeus* gaue to King

Ioram,

Ioram, when he came vnto him vpon extremity: *What haue I to doe with thee? O* Ioram *! get thee to the Prophets of thy Father and Mother*, (to the pleaſures and aduantages which hitherto thou haſt purſued) *and deſire them to helpe thee.* Then ſhall the earth ſeeme wearie to beare him; the heauens, to flaſh fire in his face; GOD, to threaten him; the diuels, to expect him; and his owne conſcience to betray him. Sometimes being more able to abide death, then the feare of death, he wiſheth to flye euen from himſelfe; and to bee diſcharged from being guided by the euill gueſt of his ſoule. Not in hope that his torments ſhall thereby either end or abate; but according to the nature of griefe, the preſent being moſt painefull, he deſireth to change; and to put in aduenture the inſuing. But, when he ſeeth the heauens on all ſides ſhut, and no beame of comfort to ſhine vpon him; when there is repreſented vnto him, corruption and wormes ready to conſume his body; and infinit Legions of Diuels, prepared to receiue his ſoule; the graue gaping to entertaine the one, and the horrours of hell to imbrace the other; that, to enioy the condition of courſeſt carrion; this, of curſed and damned diuels; Then is he in a maze of amazement; then, like one who holdeth a Wolfe by the eares: bitten whileſt he holdeth, and ſlaine when he lets goe. Then ſhall hee ſee that nothing is his, but that which hee carryeth with him. Then ſhall be fulfilled that which the Prophet *Amos* ſpeaketh: *The Sunne ſhall goe downe at mid-day, and I will darken the earth in the cleere day: I will turn your feaſts into mourning, and all your ſongs into lamentation.*

2. Reg. 3.

XIX.

Chap. 1.

I will make it as the mourning for an onely Sonne, and the end thereof as a bitter day.

XX. O death! the lodge of all mens liues: how ſuddenly doeſt thou ſet vpon vs? with what ſtealing ſteps? by how inſenſible degrees doeſt thou approach vs? euen like the Sunne, which although it maintaineth a very ſwift motion; yet doth not the eye perceiue
XXI. that it doth moue. How vniuerſall is thy dominion? and how ſeuerely doeſt thou exact obedience? The mighty cannot reſiſt thee, the rich cannot corrupt thee, the wiſe can neither appeaſe nor auoid thee. Thou harrieſt ouer the whole earth, thou ſearcheſt euery cloſet, thou expugneſt euery defence: and ſo many Ages as there haue beene ſince the world was created, ſo many perfect conqueſts haſt thou made thereof. All naturall things increaſe and decline; but thou continueſt in one ſtrength of ſtate. Thou art the clocke which alwaies ſtriketh, thou art the ſword which alwayes executeth, thou art the ſnare which alwayes entrappeth; thou art the ſea where-into all riuers runne, wherein all ſhips ſuffer wracke: thou art the paine that euery one muſt endure, thou art the
XXII. tribute that euery one muſt pay. O cruell death! how bitterly doeſt thou bite thoſe improuident ſoules, which are plunged in the thoughts of worldly affaires? thou breakeſt off their ſtudies, thou interrupteſt their enterpriſes, thou croppeſt their hopes in the faireſt flower; thou ouerthroweſt them in the principall ſtrength and beauty of their age.

Thy triumph is in funerall ſolemnities, thy applauſe in the cries of Widowes and Orphans, thou filleſt

filleſt all places with deſolation and diſorder; thou knitteſt the end to the beginning, without any meane. What ſhall I ſay? Thou art the child of ſinne, the father of confuſion, the Purſuiuant of hell: for GOD diſclaimeth any intereſt in thee, affirming by the mouth of the Wiſeman; that *he neuer made thee, but that thou haddeſt thine entry into the world, by the very malice and ſubtilty of the Diuell.* XXIII. *wiſd.1.13. 2.14.*

Well then (ſecure and ſenſeleſſe ſoule) howſoeuer the diuell would beare thee in hand (as hee did thy firſt Parents) that *thou ſhalt not dye*; howſoeuer hee preſenteth thy life vnto thee, with a countenance of continuance in one firme and ſtable ſtate; howſoeuer in the ſet ſtrength of thy age, courage and health, thou meaſureſt the length of thy life, by the length of thy deſires; and the number of thy dayes, by the multitude of thine affaires: yet aſſure thy ſelfe, this heauy houre, this fearefull, this dangerous, this vnauoidable paſſage, is not farre from thee, euen in the fartheſt and faireſt path of nature; and may bee euery houre, by many vſuall accidents, both violent, and of ordinary courſe. The day will come, when thou ſhalt liue in the morning, and at night bee dead. The day will come (whether this day, or to morrow, or when, thou art vncertaine) wherein thou ſhalt lye, expecting the terrible ſtroke of death; the ineuitable execution of that ſentence, which was pronounced in the beginning againſt all mankind. Euery minute thou liueſt, is a ſteepe ſtep towards thy death; euery action thou takeſt in hand, puls away from thee ſome part of thy life: in ſo much as dayly thou art changing, XXIV. XXV.

ging, yea, dayly dying: like a Candle, which continually is burning out; or like vnto them that ſayle in a ſhip, who whatſoeuer they are doing, are alwayes carried forward.

And as the emptying of an Houre-glaſſe conſiſteth, not onely in the falling of the laſt graine of ſand, but in the whole defluxion thereof from the beginning: ſo, thy death doth not onely conſiſt in the laſt houre of thy life; but in the continuall conſuming courſe, from the very firſt houre of the ſame. In regard whereof, thou art of worſe condition, then if thou haddeſt been made of glaſſe. For that, although it may be broken by many accidents, yet doth it not periſh and waſte by time: Thou, beſides many caſualties, art ſubiect alſo to the iniury of time. Thou canſt neuer enter twice into the ſame running water, by reaſon that it alwayes fleeteth and falleth away: no more canſt thou finde thy ſubſtance and nature twice in one ſtate, becauſe it changeth ſo faſt as time doth runne.

There is nothing that properly is, or hath being in it ſelfe, but onely the Immortall: Who truely is, who is immutable, who giueth to all things that beeing which they haue. The bodies of men are changed euery moment; their ſubſtance is alwayes waſting, it neuer continueth at one ſtay; it neuer continueth the ſame, ſo long as whileſt a man may ſay, Now. For whatſoeuer is conſumed in the longeſt continuance of time, the ſame in euery ſhorteſt minute ſuffreth decay.

XXVI. Thou art eaſily induced to beleeue, that other men ſhall not liue long; becauſe ſelfe-loue doth not blind thy

thy iudgement, and make thee diſtaſte the knowledge of this Truth. For the loue of our ſelues cauſeth vs ſo to hate death, as either we abhorre to thinke of it, or elſe are eaſily perſwaded, that it is farther from vs then from other men; being willing to beleeue that, which we are deſirous ſhould be true. If two Ships meet vnder-ſayle vpon the Sea, the Saylers in both thinke the other to make a ſwifter courſe then their owne, although they equally runne their way: ſo we are apt to conceiue, that the liues of others paſſe away apace; but make no reckoning of the ſwift courſe of our owne. But we are all vnder one common condition. Our liues are ſhort in all things, except miſeries and troubles: our continuance is onely certaine in vncertaintie; and GOD would haue the time of our death vnknowne, becauſe wee ſhould be alwayes prepared. As incertainty of death brideleth much boldneſſe to ſinne: ſo ſhortneſſe of life permitteth no man to ſinne long. If men were aſſured to liue vntill a certaine time, they would bee more aduenturous in the meane time to offend: but the incertaintie of the houre of death, maketh a man to *expect* it euery minute; to *ſuſpect* it vpon euery infirmitie; alwayes to addreſſe and prepare himſelfe for it. The fiue Virgins were eſteemed fooliſh, becauſe they reſted too ſecure vpon the vncertaine comming of the Bridegroome: no leſſe fooliſh are they who will liue in that ſtate, wherein they would be loth to bee ſurpriſed by death. For if death neuer ſo ſuddenly ſurpriſeth a man, it doth him no wrong: becauſe it is a profeſſed enemy, it is neuer at peace, it executeth euery houre;

houre, it hath vowed to diſpatch vs all.

Our life is like a Riuer, alwayes running vntill it falles into the Sea. The waters of a Riuer are ſweet; but all are ſwallowed vp in the ſalt Sea of death. *All men at the beginning ſet forth good Wine, and then that which is worſe.* The ſame is a certain rule of the world: it neuer giueth good dinner, but a bad ſupper followeth. And therefore if the end giueth a being to things; if euery thing ſhould bee eſteemed by the end; then the end of pleaſure, is torment; the end of feaſting, ſickneſſe; the end of life, death; and the end of ſinne, damnation. All pleaſures of this life are but as a Candle; bright and pleaſant whileſt the flame laſteth, but ſmoaky and naſty when it goeth forth.

Ioh. 2. 10.

Finis dat eſſe.

At the firſt minute of thy life, thou wert condemned to dye; euer ſince thou haſt been ledde towards thy execution, and thou art not now farre from the place. Say then: what delight canſt thou take in any thing vpon thy way? Wherefore doeſt thou not quench the furious furnace of thy ſenſuall deſires, by ſprinkling thereon the water of remembrance of thy end? A wiſe man will *foreſee* that in the beginning, which a foole ſhall both *ſee* and feele in the end.

Ariſe therefore out of thy bed of ſloth, and watch ouer thy ſelfe; looke vpon the pale horſe, and him that ſitteth thereon, whoſe name is *death*: Prouide that thou be not ſuddenly ſurpriſed, and dye before thou begin to liue. *Saul* was a King twenty yeeres: but the Scripture ſaith that hee reigned two yeeres; becauſe it made no reckoning of any yeeres, but of thoſe wherein hee reigned well. If therefore thou wilt

2. *Sam.* 13. 1

wilt be eſteemed to liue long, liue well: For not to breathe, but to doe well, is life: and the leſſe of that time thou takeſt in entering the perplexed ſtraights of death, the more perilous will thy paſſage be. It is weakeneſſe to be vnwilling to that which is neceſſarie to be done. It is neceſſarie to dye, it is neceſſarie for dying well, often to meditate vpon thy death. Let not then the thought of thy laſt end, be the laſt end of thy thought: neuer eſteeme thy ſoule to be in good caſe, ſo long as thou art vnwilling to thinke of thy death. So ſoone as thou wert borne, thou wert old enough to dye; and ſhortly thou ſhalt be too old to liue.

XXIX. In actions which are both difficult and of weight, we draw to perfection by often vſe. Seeing therefore it is a very hard matter to dye either willingly, or well, the errours whereof may turne thee into the torments of hell; it behoueth thee both timely and diligently to exerciſe thy ſelfe, in handling thy weapons, in trauerſing thy ground, in treading, in meaſuring euery particular ſtep of that dark and ſtony way: that by dying often, thou maiſt in the end dye, both eaſily and well. For ſeeing death is nothing elſe but a ſeparation of the ſoule from the body; the dayly ſeparation of thy ſoule from the loue, the care, the appetites of thy body; from the ſeruice and ſubiection of thy body; may well be called a dayly death. Content not thy ſelfe with a good purpoſe and deſire to doe good; many haue periſhed with that good purpoſe and deſire: But enure thy ſelfe by frequent actions to this dayly death; and ſo ſhall the day of thy

death be both eaſie & ſweet. Let fall no point of courage and of care; loſe not the offer of occaſion, whileſt it may not onely be taken, but commeth, yea ſueth to be taken: and if it be not now *taken*, will neuer hereafter be *ouertaken*.

XXX. CHRIST yet diſtributeth the treaſures of his mercie, the doore ſtandeth yet open to all that will be ſuters for the ſame; his nature is now as apt to forgiue, as his power will bee able hereafter to puniſh. The Kings of *Iſrael* were not ſo famous for their mercy among the ſeruants of *Abinadab*, as the GOD of *Iſrael* is among vs. When thou diddeſt ſinne, he did ſpare; when thou diddeſt deferre, he did expect; when thou ſhalt returne, he will meet and embrace. The bowels of his mercy doe ſtill ouerflow; neither want there iſſues to deriue the ſtreames therof into thy dry ſoule. His back was torne, his hands and feet were pierced, his ſide was opened. Through theſe holes thou maiſt ſee the aboundance of his loue; at theſe holy holes thou maieſt taſte the ſweetneſſe of his mercy.

XXXI. Preſent thy ſelfe therefore vnto him in all thoſe humble behauiours, which the conſideration of his Maieſty, and thy miſery can poſſibly frame: for the inward affliction of the Spirit, except it breake forth in ſome outward geſture, is (for the moſt part) either altogether fained, or very ſmall. Be penitent for the time paſt, and reſolute for the time to come; and with as great confidence, as neceſſity, cry vnto him, & ſay:

PARA-

Parag. III.

A prayer,

1. *OVr nobleſt title in our afflictions.*
2. *We are vnable to expreſſe our neceſsities.*
3. *What maketh vs humble, what confident.*
4. *How we may ſeek and ſee* God.
5. *The firſt goodneſſe that a ſinner doth finde.*
6. *The ſhadow wherein we line.*
7. God *hath often made vs.*
8. *Wherefore* God *may refuſe to take knowledge of vs.*
9. *The wretched weakeneſſe of man.*
10. *Two pleas before the Throne of* God.
11. *From the ſight and power of* God *there is no eſcape.*
12. *What moueth* God *to compaſsion.*
13. *Our ſinnes are a cloud betweene* God *and vs.*
14. *The Angels tremble in worſhipping* God.
15. *The baſeneſſe and pouerty of man.*
16. *We ſerue* God *with his owne goods and gifts.*
17. *It is ſweet to weepe with* God.
18. *Deſire of* God *is alwayes ſatisfied, neuer cloyed.*
19. *Wherein we ſhould be high-minded.*
20. *The two Tables of our ſoule.*
21. *How we hold and behold* God.
22. *The ioy and affliction of a Chriſtian.*

23. *How wee are bound to loue* God.
24. *The beſt ſtate of life.*
25. *The onely time of life.*
26. *Two neceſsary obiects.*



CHRIST! O eternall light! O life of all things! to whom nothing is ſo great that it can reſiſt; nothing ſo ſmall that it is contemptible, whom no man is ſo good that he doth not need, no man ſo euill that he may not hope: I beſeech thee, by
I. the nobleſt title that in my greateſt afflictions I can giue my ſelfe, that I am thy creature; and by thy only name of comfort to ſinners, that thou art merciſull: heare my vile voice, helpe my diſtreſſed ſoule, and in the time of neceſſitie and trouble bee gracious vnto me.

Behold (O LORD) how my conſcience lyeth queaſomed vnder the multitude of my offences; behold, how I am borne downe with the weight of my owne weakeneſſe: and in caſe thou, whoſe propertie is not onely to ſpare, but to helpe, ſhalt not either lighten the burthen, or lay vnder thy heauenly hand; my ſoule muſt needs ſinke downe into hell.

II. But thou (O LORD) haſt neither delight nor liking in the death of ſinners; thou diddeſt dye, to raiſe vs vp from the death of ſinne. O good IESV! thou diddeſt redeeme vs, when wee were thine enemies; and ſhall we be deſtroyed now wee are thy ſupplyants? Thou diddeſt call vs to mercy, when we craued none,

none; and wilt thou deny vs now wee are ſuters for it? Through thy death wee were brought vnto life; and ſhall we dye now thou doeſt liue? O thou who helpeſt the weake with a word! behold, I come into thy preſence like a child, who vſeth to teſtifie his neceſſity by his teares; but cannot vtter in words what is neceſſarie for him. I haue a confuſed ſenſe both of my wants, and of my griefes: and therefore beſeech thee, by all the miſeries, whereto thou diddeſt voluntarily ſubmit thy ſelfe for me deteſtable ſinner, to be mercifull to my diſtreſſed ſoule; to turne thy face and fauour towards me; and of thy goodnes to ſupply that, whereof thy wiſedome better ſeeth, then my weakeneſſe feeleth that I ſtand in want.

O my Sauiour! deale with mee, not according to my deſerts, but according to my neceſſitie: let it ſuffice, that I feele my owne weakeneſſe and want, leſt I ſhould haue been too proud in my ſelfe; now let thy power and plenty appeare, that thereby I may be confident in thee. III.

O CHRIST! the guide of thoſe that ſeeke thee, the light of thoſe that ſee thee, and the life of thoſe that loue thee: O ſweet Sauiour! what ſhall I ſay? whither ſhall I goe? Where ſhall I ſeek thee? Or wherefore doe I not ſee thee? O my GOD! if thou bee abſent from me, where ſhall I ſeeke thee? if in all places thou art preſent, wherefore doe I not ſee thee? O infinit goodneſſe! paſſing all humane both ſearch and ſight; thou both filleſt and includeſt all things; thou art in euery place preſent, without either ſeat or motion. Giue me grace for thy loue and deſires ſake I IIII.

beſeech thee, to caſt off the blind burthen of fleſhly affections. Subdue my reaſon, regenerate my will, and purifie my nature. Leade my deſire that I may ſeeke thee, lighten my vnderſtanding that I may ſee thee: for I can neither ſeeke thee, without thou direct me; nor ſee thee, except thou reueale thy ſelfe.

V. Gracious GOD, I haue no goodneſſe in my ſelfe, but onely to finde that I haue no goodneſſe: like a ſcholler, who is come to that degree of knowledge, to know himſelfe vtterly ignorant. But ſuffer (I beſeech thee) ſome beautifull beame of thy Maieſty to ſhine into my ſoule; diſperſe the clouds wherewith my conſcience is ouer-caſt; melt the miſty darkneſſe which couereth my vnderſtanding. O thou who ſaidſt, *Let there be light*, and light was made; ſpeake the word, and my ſoule ſhall be enlightned; that I may plainely ſee thee, and perfectly know thee, and ardently both deſire and loue thee.

Gen. 1.

VI. O ſurpaſsing light! deliuer mee from the ſhadow, both of ignorance and errour; and conſequently, from the darkneſſe of death. Swallow mee vp in the depth of thy brightneſſe; dazell my eyes, that I may not be able to behold any thing beſide thee. Poſſeſſe all my bodily ſenſes, that my ſinfull *affections*, or rather *defections* may finde no place; but that I may ſo feele thee, that I haue no feeling of my ſelfe.

VII. O LORD of life! although I am a ſinner, yet I am thy creature; becauſe thou haſt made me, yea and made me againe; both by redeeming, and by often renuing me. Helpe me therefore, whom of thy goodneſſe thou haſt faſhioned; let mee not periſh in my miſery,

miſery, whom of thy mercy thou haſt redeemed; gouerne me hereafter, whom hitherto thou haſt preſerued; deſpiſe not (O LORD) the worke of thine owne hands. For wherefore haſt thou created me? Becauſe thou wouldeſt damne me? It had been better for me neuer to haue been made, then to be confounded in my owne corruption. Liſten (O LORD) to the cry of thy poore Orphane; caſt me not off in thy diſpleaſure, and my diſtreſſe; *forſake* me not, for thy *ſake*, I beſeech thee.

And although I haue in ſuch ſort both defiled and defaced this thy creature, that thou maiſt iuſtly refuſe to take knowledge of mee; yet by thy mercies I pray thee, wherein thou art more wonderfull then in all thy workes, both to clenſe and renue thy Image within me. Rub out with thy bloud, the ſtaines which ſticke in my ſoule, and then thou wilt know it to bee thy creature. VIII.

O LORD my GOD! at whoſe preſence all powers doe ſhake, at whoſe beck all creatures obey; looke fauourably vpon mee from thy glorious ſeat, let thy Maieſtie ſhine vpon me through thy mercie. Bee not angry with vs (wormiſh weakelings) although wee offend; for thou knoweſt what we are, and whereof we are made. Is not man rottenneſſe? Are not his deſires vanity? Is not his life miſery, and a very ſhadow of death? Wilt thou ſhew thy ſtrength againſt a worme? Againſt a leafe? Againſt a blaſt? Againſt nothing? O thou who granteſt truce of life! what doeſt thou *expect* of me? Or how doeſt thou *reſpect* me? What pleaſure doeſt thou expect of this baſe IX.

dung,

dung, but a filthy ſmell? What fruit of this barren earth, but thornes and thiſtles? For nothing elſe can it naturally bring forth, except it pleaſeth thee otherwiſe to command. LORD, there are but two pleas before thy Throne; one of innocency, and the other of mercy: I doe *cleerely debarre* my ſelfe of the one: oh! *cleere* me thou at the *barre* of the other.

X. Haue mercy vpon me, O gracious GOD! haue mercy vpon me, a moſt wretched creature; deale not with me according to my deſerts, but according to the greatneſſe of thy mercy; which is infinitely more then the ſinnes of the whole world.

XI. O almightie GOD, from whoſe ſight there is no couert, and againſt whoſe power there is neither reſiſtance nor flight; looke not vpon mee with thy eye of iuſtice, draw not thy ſword of vengeance againſt me; but extend that compaſsion, which thou haſt ſo graciouſly, ſo dearely purchaſed for me.

I acknowledge indeed, that among all and aboue all ſinners, I am wretched; I acknowledge alſo that I am vnable to ſatisfie for my ſinnes: but (O Sonne of GOD) behold that in thy ſelfe, which may mooue thee to haue compaſſion vpon mee, and to remit that

XII. debt which I am no wayes able to diſcharge. So often as thou beholdeſt the wounds of thy bruiſed body, where-with thou wert wholly couered, euen from the crowne of thy head, to the ſoles of thy feet; ſo often be mooued with thy mercy towards mee. So often as thou beholdeſt the bleſſed ſtreames of thy bloud, whereof the price can beare no valuation to the worth; ſo often *couer* my ſinnes, and *recouer* me.

Lead

Leade me through this Red Sea, into the Land of Promiſe; and let me not be as an vntimely birth, for whom his mother endureth a painfull trauell, and yet enioyeth not the fruit of his life. XII.

Forgiue my ignorance, forget my preſumption, pardon mine iniquities, relieue my neceſſities: let my ſinnes no longer be a cloud, betweene my prayer, and thy pitie; betweene thy goodneſſe, and my diſtreſſe. Moſt gracious GOD, who art mercifull towards all; ſuffer not me to be deſtitute of thy mercy; regard not what I haue done, but what thou haſt ſuffered: For although I haue committed that, whereby I may bee damned; yet haſt thou neither forgone, nor forgotten that, whereby thou art wont to ſaue. XIII.

O wretch that I am! how coldly doe I cry? How weakely doe I craue? Woe is me wretch! what an Icy, what an Iron heart haue I, that it doth not powre forth it ſelfe into teares? How ſleepy is my vncleane ſoule, that my ſpirits are not troubled? That my fleſh trembleth not? That my ioynts doe not ſhake, vntill my knees knocke together? The Angels tremble in worſhipping thee, as ſeruants their Prince; but I, ſenſeleſſe ſinner, comming before thee, as a guiltie priſoner before a ſeuere Iudge; am nothing moued, either at thy Maieſtie, or at thy might. XIIII.

But wherefore doe I expoſtulate with a dead carcaſſe? Alas! I am nothing but vanitie; a rotten root, without any life of vertue: a barren ground, bringing forth no fruit, but ſinne, ſhame, and damnation. I am altogether vnable, either to giue thee any thing XV.

but of thine owne goods, or to doe any thing for my ſelfe, but by thy free gift.

XVI. Wherefore, O ſweet Sauiour, by thy tender loue, and by all thy mercies I beſeech thee, giue me grace; that with thy goods, and by thy gifts, I may ſerue thee, and ſorrow for my ſinnes. Giue me alſo a floud of teares, in token of thy fauour; that I may ſweetly powre them before thy preſence, with great reuerence and feare, in bewailing mine infirmities and wants, and crauing thy gracious ſupportance & ſupply. O! if it be ſo ſweet to weepe with thee, how

XVII. ſweet is it then with thee to reioyce?

Mollifie my ſtony heart, illuminate my miſtie minde; ſubdue my fleſh to my ſoule; my ſoule vnto reaſon; my reaſon to faith: let me ioy onely in in-

XVIII. ioying thee; in whom deſire neuer wanteth ſacietie; and ſacietie neuer breeds diſlike.

Come thou into mee, that I may remaine in thee: ſhake off theſe ſhackles, free me from this importable weight of fleſhly deſires; that I may neither ſeeke nor ſigh after any other then heauenly things. *Reſtraine* thoſe inclinations, wherto my nature is chiefly prone; that their violence doe not *conſtraine* me, either to ſway or ſwerue from the directions of thy Word. Leaue me no more to mine owne weakeneſſe, whereof my often falles haue giuen mee true experience; but ſo infuſe thy forces into my feeble ſoule, that I may firmely reſolue, ſpeedily begin, and conſtantly continue, in doing and ſuffering thy holy will.

Powre vpon my heart the ſweet ſtreames of thy grace;

grace; that thereby my affections may be framed, to honour thee as a Creator; to loue thee, as a Redeemer; to expect thee, as a Sauiour; and to feare thee, as a Iudge. Let me alwayes be humbled before thee, and neuer bee high-minded, but onely in minding things on high. XIX.

Poliſh the two tables of my Soule, my Vnderſtanding and my Will; this of affections, the other of cogitations. Write there thy name with thy diuine finger, neuer to be either dimmed or worne out; that I may continually feed my hungry hopes, with ſtedfaſt remembrance and regard of thee: for firmely to remember, and reuerently to regard thee; is our mortall manner both of *holding*, and *beholding* thee. XX. XXI.

Let thy precious bloud ſtreame into my ſoule, that which way ſoeuer I ſhall caſt mine eyes, all things may ſeeme guilded with the ſame. Let it bee my ioy to ſuffer with thee: let it be my affliction to doe any thing, againſt or without thee. XXII.

Let the fiery force of thy loue, ſwallow vp my ſoule; that being altogether poſſeſſed therewith, it may neither feele, nor deſire, nor once thinke vpon any earthly thing; but bee euer and onely, not onely ioyned, but vnited to thee. For as thy goodneſſe towards vs is vnmeaſurable and infinit; ſo wee are bound to loue thee, without either meaſure or end. XXIII.

Lord, my whole deſire is before thee, and my thoughts are not ſecret from thy ſight; turne not thy countenance from my complaint; heare mee, O my God, and grant my petition; grant my petition, that thou maieſt heare me.

Reach mee thy helping hand, draw my ſoule out of the mire of ſinne, wherein it is faſt ſet: that I periſh not in the preſence of thy pitie. Deliuer me from the ſnares that the enemy hath laid to take the ſoules of ſinners, either wilfull or ſecure: Cut away occaſions of euill before mee: Guide mee vnto thee the ſtraighteſt courſe: and ſo long as I am to continue in this vile vale of miſerie, ſettle mee in that ſtate of
XXIV. life; wherein I may beſt pleaſe thee and pleaſure others.

Giue mee grace, O gracious GOD, to eſteeme that onely the time of my life, which I employ in ſerning thee: let mee ſhut my eyes to all other things, and trample them as traſh vnder my feete. And although I haue hitherto had no care to liue well, yet from henceforth let mee wholly and holily bend my care to die well: That liuing in thy feare, I may dye in thy fauour, reſt in thy peace, riſe in thy power, and remaine in thy ioy. *Amen.*

Nec pudet viuere.
Nec piget mori.

Prouide thee of a medicine before the feare come, and examine thy ſelfe before iudgement, and ſo ſhalt thou find propitiation in the ſight of GOD, Eccleſ. 8. 18.

PARAG.

Parag. IIII.

The Sinner touched with remembrance of his ſins, and terrified with remorſe of God's iudgements, flyeth to Christ.

1. WHat maketh vs inſenſible of our ſinnes.
2. *A neceſſarie part of Chriſtian duty.*
3. *What doth often retaine vs from ſinne.*
4. *We are greater ſinners then* Adam.
5. *We doe not alwayes ſinne for pleaſure in ſinne.*
6. *What ſinnes are to the wicked, and what they will be.*
7. *Sinne is a bottomleſſe miſery.*
8. *Effects of ſinne.*
9. *A ſinner regardeth not his torments and dangers, and wherefore.*
10. *What taketh away opinion of ſinne.*
11. *The Image of* God *within vs maketh vs inexcuſable.*
12. *The ſhame of ſinne.*
13. *The pleaſures of this life, what they are.*
14. *The trauels of this life, what they are.*



CHRIST! the Sonne of the moſt mighty GOD, the Sauiour of moſt miſerable men; whoſe bleſſed body was buffeted with fiſts, torne with whips, ſtretched vpõ the Croſſe, pierced with nayles & ſpeare, and bathed in the ſweet ſtreames of thine owne bloud, for the redemption of all mankinde. To thee, O Author, O reſtorer, preſeruer of life! to thy Maieſty, to thy mercy; my ſinfull ſoule, full of freſh bleeding woũds; full of old corrupted ſores; ſicke to the death with a ſurfet of ſinne; would faine preſent it ſelfe, and ſend a few faint grones vnto thy heauenly eares.

I. But alas! the greatneſſe of my diſeaſe hath almoſt taken away the ſence thereof. And ſo horrible is my corruption, that I feare, it will too much offend thy pure preſence; and altogether auert, thy countenance from regarding me, thine eare from attending me, and thy compaſſion from relieuing me.

II. For I beare a ſtinging teſtimony within me, which accuſeth, which condemneth me; that although in words I haue profeſſed thy ſeruice, yet my actions haue charged my tongue with vntruth. For I haue neuer ſubdued my owne will, and relinquiſhed the prey whereon it hath fed (which conqueſt is a neceſſary part of Chriſtian dutie) to obey thy pleaſure; but haue remained proud, ambitious, angry, cruell, raſh, vaine-glorious, enuious, couetous, deceitfull, delicate, ſenſuall, idle, light: a great louer of my ſelfe, of my fleſh, of my eſtimation, of all worldly both aduantages and delights: I haue added folly to blindneſſe,

neſſe, malice to ignorance, and obſtinacie to offence: I haue ſinned in grieuous manner againſt thee; and more grieuouſly ſhould haue ſinned, if, as I had ended with my conſcience, I had ended alſo with my ſhame. III.
In a word, all my paſſions haue beene ſo liuely and ſtrong, that I cannot caſt my trembling thoughts into any corner of thy commandements; but my conſcience giueth a ſharp twitch, and cryeth out *guilty* againſt me.

Adam did once taſte of one forbidden fruite only; but I haue often taſted of all. I haue broken euery branch of the tree *of good*, which thou haſt commanded; and of *euill*, which thou haſt forbidden. I haue taken aſſay of all ſorts of ſinne; not alwaies for pleaſure, but either in meere licentiouſneſſe, or vpon V.
depraued cuſtome, and many times not without both trouble and toile: euen as the Prophet ſaid: *They haue taken great paines to doe euill.* Ier. 9. 5

Behold, O gracious Lord! the guides which I haue followed, the friends which I haue affected, the counſailers which I haue credited, and the Maſters which I haue obeyed. With theſe haue I louingly liued, with theſe haue I loyally kept my faith. Euen with the appetites of my filthy fleſh; with the trãſitorie treaſures of this world; bathing my vnhappie ſoule in many foule and fooliſh pleaſures of this life. Theſe haue been my gods, theſe my Idols; but now they are my accuſers, now witneſſes againſt me, now my iudges, now my tormentors.

I am farre more wretched then I can imagine: and albeit I thinke that I am at the very bottome of miſerie,

miſery, yet doe I finde my ſelfe daily to ſinke more deepe into the mire. I am one of the moſt poore and pitifull creatures in the world; I am one who haue moſt abuſed thy benefits. And if thou hadſt wrought ſo much (both by ſecret inſpirations and by outward meanes) in them of *Tyre* and *Sidon*; euen in other great ſinners, as thou haſt wrought in me, they would haue conuerted to thee *in ſackcloth and aſhes*. I am vnworthy of the ſeruice or vſe of any of thy creatures; I am vnworthy to lift vp mine eyes towards heauen, and more vnworthy to ſpeake vnto thee; but moſt of all to receiue from thee thoſe comforts and conſolations, wherewith thou vſeſt to cheriſh thy children.

Mat. 11. 22.

VIIII. O ſinne! the very bane & death of my ſoule. Was it not enough for thee, to infect a heedleſſe creature with thy poiſon; but thou muſt make it ſo vgly and loathſome, that the eye of mercy ſhould not endure to behold it? was it not enough for thee, to cruſh it in pieces with thy waight; but thou muſt alſo goe about to ſtop, both the care of pitie with horrour, and the mouth of prayer with ſhame? was it not enough for thee, to drawe me to deſtruction; but thou muſt alſo take from me, both the ſence of my griefe, and the ſight of my danger? and conſequently, the *cure* of the one, and *care* of the other?

I was wounded, and I felt it not: I was wounded to death, and I perceiued it not: I was bound, I was beaten, and I regarded it not. Yea, my deadly wounds were a delightfull tickling to me; I tooke pleaſure in moſt baſe bondage; & (like *Salomons* foole) I laughed when

when I was laſhed. For I was beſide my ſelfe, when I was without thee; neither deſiring, nor diſcerning that which was good; neither alſo ſhunning, nor yet ſeeing that which was euill.

I became in the paſſage of all my actions, not onely fooliſh, but altogether ſenſeleſſe: for thou art truth, and I was without thee; thou art life, and I was without thee.

X. And as one who alwaies abideth in places of vnſauoury ſmell, perceiueth no annoiance thereby: and as a brutiſh & ſauage life, ſeemeth ciuill to him, who hath been continually brought vp in the ſame; becauſe cuſtome changeth into nature, and one contrarie is not knowne but by the other: euen ſo, I did not eſteeme my ſelfe to bee in miſerie, becauſe I neuer knew what felicity meant; becauſe I neuer knew, either the beautie or ſtabilitie of a vertuous life; I did not thinke that vice had made mee both vnſeemely and vnſound. Continuall vſe confirmed impudencie, and tooke from me the opinion of ſinne.

XI. True it is, that I found a few ſparkes of thy Image within me; but they were few indeede, and of little force; which I did ſo continually either quench or abuſe, that through them I can expect no profit at all, but rather to be made in-excuſable before thee.

Alas! how am I deformed? how am I defiled? O almighty God! my fainting ſoule groneth and gaſpeth for thy grace, but it is abaſhed at thy glory: I would faine intreat thy mercy to heale me, but I am loth to offend thy Maieſtie in beholding me: I am aſhamed to lay open my iniquities, and yet (woe is me)

me) I cannot appeare before thee without them.

Ah! theſe my ſinnes; how do they diſtreſſe? how doe they diſtract mee? they deſire to be ſeene, that they may be healed; but they are vnwilling to bee ſhewn, leſt they ſhould be deteſted: they are not healed without *confeſsion*, and they are not heard without *confuſion*: If they be *couered*, they cannot bee *cured*; and if they be opened, they muſt needs bee abhorred. In the meane time, their ſharpneſſe pierceth, and their weight preſſeth mee; they torment mee with griefe, they aſtoniſh me with feare, they confound mee with ſhame.

What ſhall I ſay, or what ſhall I doe, wretch that I am? whither did I bend my *pace?* and to what *paſſe*
XIII. am I now come? what haue all my pleaſures beene, but as fruit eaten before it be ripe; which will ſet the teeth on edge, and poſſeſſe the body with dangerous diſeaſes? what haue I been in all my trauailes about
XIIII. the affaires of this world, but as a ſicke man, tumbling and toſſing within his bed? hee expecting eaſe in his change, and I contentment; yet both of vs deceiued alike: becauſe whither ſoeuer wee turne our ſelues, the cauſe of our diſquiet remaineth within vs. O CHRIST! I did not ſet thee before my eyes, and now I dare not appeare in thy ſight; I reioyced, but not in thee, and now I am troubled, but thou art not with me. Alas! better it were to bee nothing, then to bee without thee, without whom all things are nothing; better it were to be dead, then to bee without thee, O our life.

PARAG.

Parag. V.

The conſideration of the day of Iudgement.

1 THe ſummons of the generall day of Iudgement.
2. The curſed meeting of the ſoule and body of the ſinner.
3. The open appearance of all their ſinnes.
4. The ſtrict account that ſhall be exacted.
5. The oppoſition of all creatures.
6. The accuſers, witneſſes and Iury.
7. The ſinceritie of Chriſtian Religion.
8. The huge heape of ſinnes that then will appeare.
9. The ſtrictneſſe of the Iudgement.
10. The terror that we ought to conceiue of that Iudgement.
11. Who ſhall be the Iudge.
12. What ſhall be the aſſembly.
13. Who the accuſers and witneſſes.
14. The ſhame which then will ſeize vpon the ſinner.
15. The accuſation of the Diuell.
16. The expoſtulation of the Iudge.
17. The dreadfulneſſe of the ſentence.
18. The aſtoniſhment of the ſinner.
19. The Maieſty of the Iudge.
20. The Saints and Angels ſhall be touched with terrour.
21. The confuſion of the ſinner.

22. *The desperate extremities which will beset the sinner.*

23. *The inestimable treasure of a good conscience.*

24. *Euery moment of our life is a step towards Iudgement.*

25. *Our cause of mourning.*

26. *What prouision we should make against the Day of Iudgement.*

27. *How a sinner should hasten and present himselfe to* CHRIST.

I. WOe to me wretch! what shall I doe in that day, that great Day, that day of furie and of feare; when an vniuersall floud of fire shal ouerstreame the whole world, and consume both the beauty and glorie thereof into nothing? when at the sound of the trumpet, hell shall shake, all graues open, and yeeld vp their prisoners, II. which they haue kept fast fettered in the chaines of death, from all ages since the world was made? When the soule of euery sinner, at the approach to the bodie, shall cry out with curses against it; because to please such a loathsome lumpe of carrion and dung, it hath incurred inestimable both damage and paine? When the bodie againe shall entertaine and welcome the soule with a cruell curse, that it would bee abused by such base pleasures, to the irrepairable ruine of them both? When with such salutations they shall knit together, not as companions, but as enemies;

not

not as helpers, but as perſecutors and tormentors; not as one, the habitation of the other, but as the priſon, the fetters, the ſnare; to endure perpetually the full waight of GODS iuſtice together?

Then ſhall the *Ancient of dayes* ſit downe vpon his *white Throne, and the bookes ſhall bee opened*: Which bookes are eſpecially two; one of the Law, the other of our conſcience. The firſt will manifeſt what wee ſhould haue done; the ſecond, what wee haue done. Againſt theſe bookes can bee no exception. Not againſt the booke of the Law, for *all the commandements of the* LORD *are pure*. Pſal.19.9. Not againſt the booke of conſcience, becauſe it hath alwaies beene in our keeping; becauſe nothing ſhall be written therein, which ſhall not bee ſubſcribed with our proper hand.

Out of theſe bookes a large proceſſe ſhal be drawn. The Law ſhall obiect the tranſgreſſion of her precepts, and require that the vnreaſonable diſobedience of them bee anſwered by death: eſpecially for that they were, for number, few; for vnderſtanding, plain; for equitie, approued; and profitable to none but thoſe to whom they were giuen. The conſcience ſhall ſet forth euery particular tranſgreſſion, with all circumſtances aggrauating the offence; and that ſo liuely, as the ſinner in his owne iudgement ſhall moſt euidently be conuicted.

III. Then ſhall all the ſinnes which euer I committed; from my birth to my buriall, bee ſummoned to appeare againſt mee; and all my actions, words, and thoughts, euen thoſe which I moſt eſteemed, either concealed, or forgotten, ſhal be ſet in ſo open & plaine

a view, that all the world ſhall point at me, and ſay;
IIII. *Fie! ah ſhame! behold what he hath done?* Then ſhall I be charged with a ſtrict reckoning, how euery moment of my life (euen to the twinckling of an eye) hath been imployed; and be compelled to anſwer to many things, whereof I would haue ſcorned to haue been either queſtioned or told, during the time of my life. Then not only my actions, but my ſurceaſe from actions; not my words onely, but alſo my ſilence; and as well the vacancie of my minde, as my leaſt and lightest thoughts ſhall bee ſeuerely examined. The one, for *committing* that which is euill; the other, for *omitting* that which is good: it being ſufficient to condemne mee, euen that I liued (as the Figge-tree *Mat. 17.* was curſed which did beare leaues and no fruit) if my life were not imployed in the ſeruice of God. Then ſhall the heauens threaten mee, the earth caſt me vp, and all the creatures which I haue abuſed,
VI. cry vengeance againſt mee. Then ſhall the Diuels accuſe mee, my owne conſcience giue euidence againſt mee, and the whole Iury of Saints paſſe their verdict vpon me.

VII. Oh ſincere Chriſtian Religion! what purity doeſt thou teach? how ſtrict a reckoning doeſt thou exact? how ſeuere a iudgement doeſt thou expect? In Chriſtian Religion, it ſufficeth not that our liues bee harmeleſſe, but they muſt be honeſtly and profitably imployed: it ſufficeth not that our carriage be, neither hurtfull nor impure; but it muſt be alwayes and entirely bent vnto good. Not our actions onely, not onely our words, but our ſecret cogitations ſhall bee rigo-

rigorouſly examined; euen in that manner whereof the Prophet hath ſpoken: *At that time will I ſearch Ieruſalem with lights, and viſit the men that are frozen in their dregs, and ſay in their hearts; The Lord will neither doe good, nor euill.* Soph. 1. 12.

VIII. Ah wretch! what a mountainous heape of ſinnes ſhall in that day bee laid to my charge, which now I doe not either remember, or elſe regard? How many of my actions which now I eſteeme, ſome harmeleſſe, others good, will (vpon touch of this triall) be found moſt hainous and horrible ſinnes? No defence, no deniall, will that day ſerue, either to countenance, or to couer them. It will bee in vaine to offer, either

IX. excuſe, or entreatie; no place will remaine for the one, no pitie for the other. Nothing ſhall be granted which ſhall be required; becauſe nothing was performed which was commanded. Hereupon without either fauour or delay, I muſt receiue ſentence according to the law: *Eye for eye, tooth for tooth, wound for wound, ſtripe for ſtripe*; & ſubmit my ſelfe to ſuffer, euen as I haue done. Exod. 21. ver. 24.

X. Vnprofitable ſinner! will not this cauſe thee to caſt out moſt hidious cries? Is not this enough to draw forth the deareſt drops of thy bloud into teares? *Felix* the Preſident of *Iudæa*, being an Infidell, did trēble when Saint *Paul* diſputed to him of Iudgement; and doſt thou, being a Chriſtian, remaine vnmoued? Act. 24. 26. *Iob*, being a iuſt man, reported of himſelfe, that *hee alwaies trembled before the Maieſtie of* God, *like one who ſaileth in a ſtormy tempeſt; and that his feare hath been ſo great, that he was vnable to beare it*: and doeſt thou

thou, a moſt ſinfull wretch, hold ſtill ſecure? O ſtony, O ſteely hardneſſe of my heart! which theſe blowes are vnable to breake. O heauy ſleepe of my ſoule! thou art not aſleepe, but dead, if theſe pinches doe not awake thee. But *proceede* a little to examine the reſt, although it farre *exceede* thy apprehenſion; doe not altogether *ſuppreſſe* that which thou art not fully able to *expreſſe*; take a little touch of thoſe terrours which the more ſuddenly they fall vpon thee, the more inſupportable they will be to endure.

XI. Who then ſhall bee my Iudge? euen hee, to whoſe contumely did tend whatſoeuer I haue done amiſſe. He, I ſay, whoſe Maieſtie I haue dishonoured, whoſe mercy, whoſe might I haue deſpiſed; whoſe glory I haue *abaſed*; whoſe goodneſſe I haue *abuſed*; whoſe preſence I haue prophaned, and whoſe long patiẽce I haue interpreted, either ignorance, or allowance of all my euill.

XII. In what aſſembly ſhall this Iudgement bee? euen before the whole Court of Heauen; in preſence of all the Angels; in preſence of all the Saints; whoſe bright beauty wil make my deformity more vgly and monſtrous: as contraries ſet together doe moſt euidently appeare. So many Diuels as there are, ſo many accuſers ſhall be againſt me: ſo many witneſſes ſhall

XIII. be againſt me, as euer I haue committed ſinnes; as there are creatures which I haue either not vſed to good, or abuſed to euill. What trembling, what ſhame will then ſeize vpon me? what admiratiõ will there be of heauen and of earth? what looking on of all Creatures? when, in the aſſembly of Angels and

and Saints, as ſo many Starres; before the preſence of IESVS CHRIST, the bright Sonne of purity and glory; a lothſome ſinner ſhal be brought forth, poore, naked, and alone; acompanied onely with his accuſing conſcience, and arrayed with the ornaments of his iniquities.

When the large Hiſtory of his life ſhall be openly read, and the clamour of his ſinnes ſhall ſtrike his conſcience into a dumbe dumpe. *Eliphaz* ſaid vntruely to *Iob*, *Thy owne mouth, and not I, condemneth thee.* But moſt iuſtly ſhall the great Iudge ſay to the wicked: *Out of thy owne mouth, doe I iudge thee, O thou euill and vnfaithfull ſeruant!* The voice of his conſcience, and no other ſhall condemne him. Iob 15.6. Luk.19.22.

Then ſhall the Diuell alſo be readie, in this manner to oppoſe againſt him. O iuſt Iudge! I haue neither done him pleaſure, nor endured for him any paine: and yet ſee, what a nimble eare he hath borne to all my directions; how *duely* he hath followed my counſailes, how *dutifully* obeyed my commandements; how perfectly he is transformed into mine Image. As for thee, who haſt done ſo much good, and ſuffered ſo much euill for him, hee hath neuer remembred thee; or if hee did, it was either with proud contempt, or baſe mockery, or elſe with obſtinate cruelty and deſpight. XV.

Then ſhall cry out againſt him, not the guiltleſſe bloud of *Abel*, but the precious bloud of IESVS CHRIST; which he hath maliciouſly ſhed, and prophanely trampled vnder foote: and the Iudge ſhall XVI.

in this ſort (within his owne conſcience) expoſtulate with him.

Stand forth, thou peeuiſh and peruerſe wretch; what haſt thou ſeene in me worthy of this contempt? what want, either of perfection in my ſelfe, or of loue and liberalitie towards thee? I *framed* thee out of the duſt of the earth, and *formed* in thee my own Image. To recouer thee from thy wilfull fall, I went downe from heauen; I was borne in great pouerty, I liued with great paine. I dyed with intolerable torments and ſcorne: witneſſe theſe wounds; witneſſe the earth, which trembled; witneſſe the Heauens, which drew in their light, when my death was in action. Come on now: where is thy thankefulneſſe? where is thy obedience? how haſt thou anſwered the inſpirations? how haſt thou vſed the meanes and opportunities which were preſented to draw thee to newneſſe of life? What deſire haſt thou had of the works of mercy, which I *commanded*? What loue of thy neighbour, which I *commended* to thee? Is this the account thou haſt made of my ſuffering? is this thy eſtimation of the ſhedding of my bloud? Hereupon that dreadfull ſentence ſhall be pronounced: *Depart from me, ye curſed.*

Pœna damni

Depart from thee? O CHRIST! Why, thou art all things; and therefore the loſſe of thee, is an vniuerſall loſſe of all things. Thou art the greateſt good; and therefore to bee depriued of thee, is the greateſt euill. Thou art the very centre and perfect reſt of the ſoule; and therefore to bee pulled from thee, is the moſt cruell ſeparation that can be. But whither, O LORD,

LORD, wilt thou baniſh vs? *Into euerlaſting fire.* What? into fire? into euerlaſting fire? Ah wretches! *curſed* indeed; both in our vnhappy birth, & in our vngodly being, and in our vngracious end. Before, thou didſt inuite with thy bleſſings; but then thou wilt loade with thy ſad and heauy curſe. *Ah! who can dwell in the burning fire? who can abide the euerlaſting flames?* Pœna ſenſus. Eſay 33.

Alas! what haue I done? whom haue I offended? whom haue I prouoked? If the iuſt ſhall hardly bee ſaued, what ſhall become of mee, wretched ſinner? where ſhall I hide me? or how ſhall I appeare? To goe forward, it will be intolerable; to goe back, impoſſible; to turne aſide, vnauailable. And ſo great will be the aſtoniſhment, betweene ſorrow, ſhame, and feare; that the guilty ſinner ſhall bee deſirous to hide himſelfe (if it were poſſible) euen in hell. XVIII.

What way ſhall I then take in theſe deſperate extremities? whither ſhall I turne my ſelfe? what ſhift, what friends ſhall I be able to make? all things giuing cauſe of terrour, and nothing of comfort. With what countenance ſhall I be able to ſuſtaine the Maieſtie of the moſt Wiſe, moſt Iuſt, moſt mighty Iudge: who muſt not be, for his Wiſdome deceiued; who will not be for his Iuſtice, either partiall, or corrupt; who can not be, either reſiſted or auoided in regard of his power? If *Adam* for one diſobedience did ſeeke to auoid the preſence of GOD, how ſhal I endure it, being couered and charged with a *full* loade of many *foule* tranſgreſſions? Verily, it will be a greater pain for a ſinner at that time, to ſtand before GOD, then to be in hell. XIX.

The heauens and the earth ſhall flye before his preſence:

Rev. 21.

ſence: the Angels and Saints ſhall bee touched with terrour & aſtoniſhment; not for any danger towards

XX. themſelues, but at the greatneſſe of his indignation: euen as a harmeleſſe child will be afraid at the fury of his Father, againſt his bond-ſlaue; or as a tempeſtuous Sea, will ſtrike aſtoniſhment into him, who ſtandeth ſafe vpon the ſhore. Alas then! what ſhall I do? but euen faint for feare, and ſtand as a moſt deſperate and forlorne wretch, full of vnfruitfull repentance; depriued both of comfort and courage: trembling and quaking before his Maieſtie, whom ſo grieuouſly

XXI. I haue prouoked: Beeing altogether aſtoniſhed and confounded, at the intolerable vehemency & waight of his wrath; at the inexcuſable number and enormitie of my ſinnes; at the eaſeleſſe and endleſſe puniſhment which I ſhall ſee I haue deſerued.

XXII. Who? where? what thing ſhall then be my comfort? when I ſhall bee included in theſe extreme ſtraights? hauing *on one ſide*, my ſinnes accuſing me; *on the other*, iuſtice threatening mee; *aboue*, an angry Iudge condemning mee; *beneath*, hell open, and the boyling furnace ready to deuoure me; *before*, the Diuels with bitter ſcoffes and vpbraidings haling mee; *behinde*, the Saints and my neereſt friends not onely forſaking me, but reioyſing and praiſing GOD for his iuſtice in my damnation; *within*, my conſcience tearing me; *without*, the powers of Heauen ſhaken and diſſolued, the elements ſhiuered in pieces, the whole world flaming, and all damned ſoules crying and curſing round about me. O indignation of the Almightie! fall not vpon me: for I haue neither power to reſiſt

reſiſt thee, nor patience to beare thee, nor place to a-
uoid thee. And doubtleſſe it is impoſſible, either to XXIII.
expreſſe, or to imagine, what an ineſtimable treaſure
a good conſcience will be at that day. And if a ſin-
ner could now *conceiue* the infinit ſea of terrours and
torments, which then hee ſhall *perceiue* to ruſh vpon
him; hee would not aduenture to endure them one
moment, for all the falſe pleaſures his ſweeteſt ſinnes
can afford.

All the courſe of our life, is a continuall paſſage; XXIV.
euery moment of our time, is one ſtep towards this
iudgement. And yet ſo farre are wee, either from
ſhame, or from compaſſion of our ſelues; that euen in
going to our tryall, we ceaſe not, both to aggrauate
and multiply our crimes; and to prouoke his diſplea-
ſure, who muſt giue ſentence vpon vs.

Alas wretch! what ſhall I doe? If I ſpeake, my
ſinnes ſtand vp againſt me: and if I hold my peace, I
finde no man to comfort me. Mourne, O my ſoule! XXV.
drowne thy ſelfe in bitter mourning; howle out and
lament, becauſe of theſe heauy horrours, which thine
offences prepare dayly to heape vpon thee: thou be-
ing as vnable to repell the one, as worthily to repreſſe
or repent the other.

And yet now thou ſeeſt theſe euils, ſee alſo if thou
canſt auoid them. Let no paines be too great, no pe-
titions either too often or too earneſt, to make pro-
uiſion againſt that Day. Trample vnder foot the vile
vanities of this life: ſhake them off, as Saint *Paul*
did the Viper into the fire; leſt at the laſt they cauſe
thee to ſhake. Strike off all delayes, which haue al-

ready deuoured too much of thy good time.

Enter now into iudgement againſt thy ſelfe ; that when thou ſhalt appeare in that day, before the great Iudge, hee may then finde that before-hand thou art iudged. Follow the counſell of him, who would bee thy Aduocate, before he will be thy Iudge : Follow, I ſay, the aduice of him, who, as he beſt knoweth the dangers of this Day, ſo hath hee taught vs in theſe words to preuent them : *Take heed to your ſelues, that your hearts be not made weary with eating and drinking, and cares of this life, and that Day come ſuddenly vpon you.* Runne, O runne to thy only refuge IESVS CHRIST thy Redeemer ; and *become* (as it doth *become* thee) an humble ſuppliant, in the loweſt degree, both of ſorrow and ſhame.

XXVII

Proſtrate thy ſelfe before his preſence with the ſame confuſion, wherewith a Wife that hath committed adultery, would preſent her ſelfe to her iniured husband. Powre out thy teares at his feete, make an abiect countenance and geſture, vnfained meſſengers of thy diſtreſſed minde : let thy words bee ſeaſoned with ſighes, and bathed in teares, and ſo addreſſe thy ſuite vnto him. Although it be late, it is not yet too late to call for his mercy ; and wherefore ſhouldeſt thou be conſumed in ſaying nothing ? As it is impoſſible hee ſhould forget the *paſsions* which hee endured, ſo it is not credible that he ſhould not haue *compaſsion* on thee, for whom he ſuffered.

PARAG.

Parag. VI.

The prayer.

1. *WHat moued* God *to make and to redeeme vs.*

2. *The loue of* God *can neither bee changed nor diminiſhed.*

3. *Wherefore* Christ *came into the world.*

4. *Our comforts from the ſame.*

5. *Our comforts from the ſufferings of* Christ.

6. *Our comforts from the office of* Christ.

7. *Our comforts from the power and goodneſſe of* Christ.

8. Christ *calleth vs, before we can call vpon him.*

9. *Our comfort from the ſame.*

10. *Our comforts from our owne diſtreſſe.*

11. *Our comforts from our faith and our hope.*

12. *Vpon what power* God *enioyneth vs a taske to ſerue him.*

13. *The true darkneſſe and death of the ſoule.*

CHRIST! O Sonne of the euer-liuing God! in goodneſſe infinite, infinite alſo in greatneſſe; in power Almighty; in wiſdome wonderfull; in iudgement iuſt; in promiſe true; in workes holy; in mercy rich; patient towards ſinners, and ſparing when

when they repent. Call to thy remembrance, O ſweet IESVS! for whoſe ſake thou wert content to endure all the miſeries of mortalitie: hunger, cold, griefe, pouerty, contempt, ſcorne, blaſphemies, bands, blowes, the Croſſe, wounds, death, and the graue.

And now, O LORD! where is this loue? where are theſe mercies? is thy goodneſſe come to an end? and will thine anger neuer againe be appeaſed? If I be full of impietie, art thou therefore not full of pitie? and if I confeſſe the one, wilt thou therefore deny the other? If my ſins are greater then it is meet, are thy mercies leſſer then they were wont? If thy glorious greatneſſe did make mee draw backe; wilt thou therefore draw backe thy gracious goodneſſe?

I. O LORD my GOD! although I am a ſinner, yet am I thy creature: although I am a ſinner, yet am I redeemed with the bleſſed price of thy bloud. O LORD my life! it was no goodneſſe in mee, that compelled thee to make mee, but euen thy loue; it was no merit in mee, that did winne thee to redeeme me, but euen thy mercy. Why then, ſweet CHRIST, and moſt louing IESV! let that loue, which compelled thee to make mee, compell thee alſo to help me; let that mercy which did winne thee to dye for me, winne thee alſo to ſaue my life.

II. For thou art alwayes one, thy loue doth not goe and come like the loue of man; but it is inuariable, immutable. It is like thy ſelfe, it is euen as thy ſelfe; thy loue is very GOD, and can neither bee changed nor diminiſhed.

Heare

Heare me, O LORD! heale me, O LORD! heale my ſicke ſoule, which panteth at thy feet, and is euen at the point to periſh. *Reiect* not him, who *deiecteth* himſelfe: let not the abaſing of my ſelfe, make mee ſeeme baſe vnto thee. Enter not into iudgement with thy ſeruant; but according to thy mercies, to the multitude of thy mercies, put away mine iniquities. Fauour (O LORD) fauour and forbeare me, that thou maieſt bee praiſed in the worke of thy mercy; who neuer faileſt them that truſt in thee.

Thinke not on thy hate againſt a ſinner, but thinke on thy loue towards thy creature: remember not thy iuſtice, whereby thou puniſheſt; but remember thy mercy whereby thou ſaueſt: forget me as I was diſobedient, prouoking thee to wrath; and regard me as I am diſtreſſed, crying to thee for helpe. Comfort mee that am weake, heale me that am wounded, raiſe me that am dead. Heale the *infirmitie* vvhcih grieueth mee, and thou ſhalt remoue the *deformitie* which offendeth thee: take away the wretchedneſſe, whereof I languiſh, and thou ſhalt take away the lothſomeneſſe which thou abhorreſt: free me from my danger, and thou ſhalt free thy ſelfe from thy diſpleaſure.

O ſweet LORD, and moſt mercifull IESVS CHRIST! we know wherefore thou cameſt into the world; euen to ſeeke and to ſaue that which was loſt. And doe not thou, O LORD, forget that, which we vile wretches, not onely know to be a very truth, but acknowledge to be our onely truſt. III.

Thou cameſt to ſaue that which was loſt; and wilt IIII.

thou ſuffer mee to periſh, in the view of thy pitifull eyes, in the preſence of thy bowels of mercy? Thou cameſt to call ſinners to repentance; and wilt thou not heare them, when they doe repent? thou cameſt to ſeeke thoſe who wandred, and to aſſemble thoſe who were diſperſed; and wilt thou not receiue thoſe who come vnto thee? who cry after thee? who call vpon thee?

V. Thou diddeſt not ſtop thine eares when thou wert blaſphemed; and wilt thou ſtop them now thou art intreated? Thou diddeſt not turne away thy face from thoſe who ſpat vpon thee, and buffeted thee; and wilt thou now turne it away from thoſe who pray vnto thee?

VI. O thou hope of my heart, and ſtrength of my ſoule! whither ſhould I runne for ſuccour? to whom ſhould I reſort, but onely to thee? who art the Reconciler, the Redeemer, the Sauiour of mankinde? O Reconciler! whom wilt thou reconcile to thy Father? If thou reiectеſt a poore ſinner, who condemneth himſelfe, and calleth vpon thee? If death ſhall deuoure him, who deſpaireth in himſelfe, and truſteth in thee? if that ſoule ſhall bee drowned in hell, which acknowledgeth his owne wickednеſſe with feare, and thy goodneſſe with loue? O Redeemer! whom haſt thou then redeemed? O Sauiour! whom then wilt thou ſaue?

VII. O CHRIST, heare mee! O CHRIST, help mee! or elſe tell me thy vnworthy ſeruant; O mercifull GOD! tell thy ſeruant; to whom ſhall I cry? To whom ſhall I complaine? Who is more able to helpe?

helpe? who more eaſie to be intreated? To whom may I fly more ſafely? to whom more readily? Who is more mighty? who more milde? Where may I be more bold? Where more ſecure?

VIII. O thou onely refuge and reliefe of the diſtreſſed, to whom no man ſueth without hope of helpe! forſake mee not now I call vpon thee; for before I did call vpon thee, thou didſt call mee: and to the end that I ſhould ſeeke after thee, thou diddeſt ſeeke out mee. Sweet IESVS, I praiſe thee, for this voluntarie gift of thy goodneſſe!

IX. O let it not bee vnprofitable to me. Finiſh that which thou haſt begunne; and giue me the thing which thou haſt moued me to deſire.

Heare my prayer, and haue mercy vpon me, a forſaken Orphane; looke vpon the teares of my miſerie, and ſpeake peace to my ſobbing ſoule. Haue mercy vpon me, O Sonne of *Dauid*! O fountaine of mercy! haue mercy vpon me; and of thy ſweet mercy reiect not him, whom of thy goodneſſe, and for thy glory thou haſt created. Heale the diſeaſed, helpe the diſtreſſed, which cryeth to thee for comfort.

X. O light! behold the blind; O ſtrength! ſtretch forth thy hand, that the lame may come vnto thee: O life! raiſe the dead out of the ſepulchre of his ſinnes.

O mercifull louer of mankinde! ah! ſhew thy ſelfe vnto me: reueale thy glory, reueale thy grace; oh! let me *behold*, oh! let me *hold* thee.

Let me finde, let me feele, that thou onely art the

hope of the diſtreſſed; the reliefe of the afflicted; the
XI. comfort, the ſtrength, the ioy of all. O CHRIST! let me not in vaine beleeue this truth: O CHRIST! let mee not in vaine lay hold vpon this hope. O CHRIST! let mee not in vaine deſire this mercy. And if my faith bee ſo faint, my hope ſo cold, my prayer ſo weake, that I can thereby deſerue, neither pardon of my ſinnes, nor participation of thy righteouſneſſe: ſupply thou, I beſeech thee, my imperfections; that by thy mercy I may obtaine the one, and by thy merits the other. For all our goodneſſe is thy free gift; exact therefore no more of me, then thou doeſt giue me. Giue mee what perfection thou requireſt, and require of me what perfection thou wilt.

XII. For although thou haſt enioyned vs a taske to ſerue thee; yet is it not vpon any proofe or poſſibility of our proper power, but vpon promiſe of thy diuine aſſiſtance. And therefore, by ſo much the more doe thou for mee, by how much my owne power doth not ſuffice me. For through my weakeneſſe, I am the more fit to bee ſuſtained by thy ſtrength; to which all things are ſo farre from being impoſſible, that nothing is hard.

Therefore, O ſweet IESV! O my GOD! rebuke the tempeſtuous troubles of my ſoule; calme my vnquiet conſcience; pull me out of the armes of ſinne,
XIII. which is the true darkneſſe and death of the ſoule; and receiue mee into the embracements of thy heauenly light. Set my feet in thy pathes; and ſo both order and ſtrengthen my ſteps, that I may not only walke, but runne the way of thy Commandements.

Bring

Bring me from all outward things to my ſelfe, and from my ſelfe vnto thee; that I may become as like to thee in will and deſire, as I am in nature. Set mee wholly on fire with thy loue; thy ſweet loue, thy longing loue, thy chaſte loue; with deſire of thee, with contentment, with ioy, with ſacietie in thee. Let this light of thy loue captiuate my ſenſes, from all other both lights, and delights; let it cleere my ſoule from the groſſe vapours of fleſh and bloud: that thereby my vnderſtanding may know thee, my heart may honour thee, my will may obey thee, all my forces may ſerue thee: with earneſt intent, with effectuall induſtry; to amend my faults, to beat downe my paſſions, to maintaine my good motions, and to proſecute my good purpoſes and endeuours to effect. That, as hitherto I haue liued againſt my ſelfe, and without thee; ſo from henceforth I may leade my life, for my ſelfe, in, and by thee, ſweet IESVS. *Amen.*

Perüſſem, niſi perüſſem.

The remembrance of thy iudgements were fearefull vnto mee, Pſal. 119.

For GODS *iudgements were terrible vnto me,* Iob 31. 23.

PARAG.

Parag. VII.

The touch of ſinne, and the terrours of hell, doe cauſe the ſoule to lay hold vpon God's mercy.

1. *Our regeneration.*
2. *Our falling into voluntary ſinnes.*
3. *The curſe of the Iewes followeth their crueltie.*
4. *The conſideration of good and of euill, tormenteth the wicked alike.*
5. *Sinne defileth, deformeth, deſtroyeth the ſoule.*
6. *The treachery of a ſinner againſt* God.
7. *The lamentable exchange that a ſinner maketh.*
8. *Securitie and ioy are deceitfull enemies to a ſinner.*
9. *How narrowly* God *obſerueth our actions.*
10. *How a ſinner is beſet with terrours.*
11. *A ſinner is vnworthy of the ſeruice of any creature.*
12. *The accompts of a ſinner.*
13. *The ſumme of his accompts.*
14. *The penalty of his obligation.*
15. *A ſinner hangeth ouer hell, by the ſlender-twined thred of this life.*

O Soule! O wicked, O wretched Soule! ſhake off this ſloath, this ſleepe, this death of ſinne; wherein thou walloweſt, and wherein thou wandereſt. Raiſe vp, rowze vp thy ſelfe from this dangerous dulneſſe. Call to thy conſideration (vnhappy creature) from whence thou runneſt, where thou art, and whereto thou haſteneſt: The fauour which thou forſakeſt, the horrour wherein thou abideſt, and the terrour whereto thou tendeſt.

Thou wert once waſhed cleane, with the heauenly fountaine of Baptiſme, cloathed with the pure robe of righteouſneſſe; endowed with the ioyes of heauen; and eſpouſed to thy Sauiour CHRIST. But now thou haſt by impuritie of life, ſoyled thy ſelfe with ſinne, defiled that glorious garment, broken thoſe ſacred bands; and made thy louing Spouſe, both thine earneſt enemy, and ſeuere Iudge. I.

O CHRIST! how can I forget thy goodneſſe? and yet how dare I remember thy greatneſſe? I haue denyed thee with *Peter*; betrayed thee with *Iudas*; and runne from thee with thy other Diſciples: nay, with the moſt accurſed cruell Iewes, I haue mocked, blaſphemed, buffeted and ſcourged thee; ſpet vpon thy glorious face, and torne open thy tender wounds. II.

Then ſince I haue committed their cruelty, what hope may I haue to auoid their curſe? that *thy bloud be not vpon me, and my poſteritie.* III.

Alas (miſerable wretch) in what pathes haue I walked? In what pollutions haue I wallowed? And in what perplexities am I now plunged? Wherein, the

the conſideration both of good and euill, tormenteth me alike. Of good, with griefe of that which I haue loſt: of euill, partly with ſence of that which I ſuſtaine, and partly with feare of that which I expect.

I haue loſt glory, I feele ſhame, I feare puniſhmẽt: the loſſe is by me irrepairable, the ſhame inexcuſable, the feare inconſolable. Oh miſerable eſtate! Oh vncomfortable! not only to be depriued of vnſpeakable ioyes, but alſo to be afflicted with intolerable paines.

V. O ſinne! the defiler, the deformer, the deſtroyer of ſoules; from how high a pitch of happineſſe haſt thou deiected me? Into how deep a gulfe of miſeries haſt thou depreſſed me? with what a world of woes haſt thou encloſed me? Here woe, & there woe; and a very Hell of woes is heaped vpon me.

VI. Iuſtly (Lord) iuſtly am I thus tormented; for I haue been faint; yea falſe, in the charge that thou haſt committed to me. I haue throwne away my ſpirituall weapons; I haue forſaken the field of Chriſtian combate; and not only cowardly yeelded, but traiterouſly turned to the prince of darkeneſſe.

I haue *caſt off* my Sauiour, and *caſt away* my ſelfe; I haue forſaken the ſociety of Saints, aud ioined company with the damned crue; I haue abandoned the palaces of Heauen, & built me a neſt in the lothſome den of hell: I am altogether become an *abiect* from God, and a *ſubiect* of the diuell.

What haſt thou done? O mad man! O miſchieuous! O monſtrous man! what haſt thou done? what a woful exchange haſt thou made? what a lamentable loſſe haſt thou incurred? O peruerſe will! O miracle of

of madnes! How, O GOD, hath corruption depraued mee? How, O GOD, ſhall ſatisfaction reſtore mee?

Caſt thy ſelfe (forlorne wretch) into the vncomfortable dungeon of ſorrow, ouer-whelme thy ſelfe with mountaines of bitter mourning. Come griefe, come horrour, come anguiſh, come feare; heape your ſelues vpon me; wrap me in, weigh mee downe: I haue impudently contemned you, I haue deſperately prouoked you, and now doe miſerably call for you.

So, ſo, it is iuſt; afflict the wicked, torment the guiltie; reuenge the *iniuries*, reuenge the *periuries* which I haue committed againſt GOD: giue the ſinner a touch of the tortures which hee hath deſerued; giue him a taſte of the banquet, which he hath prepared. VIII.
Comfort, peace, ſecurity, ioy, keepe away; I will none of you, except you bring a pardon with you. As to many who are ſicke, all ſweet things ſeeme bitter; ſo all your pleaſures are diſtaſtfull to me: I accoſt you my decietfull and flattering enemies. Diſquiet ſhall be my reſt, mourning my mirth, ſowre ſorrow my comfort.

Alas! how ſhall I preſent my ſelfe before the Maieſtie of the moſt righteous and vpright Iudge? How ſhall my fearefull face behold him? how terribly will
he caſt his countenance vpon mee? His eyes, farre IX.
brighter then the Sunne, haue narrowly obſerued all my actions: he hath weighed my words, he hath examined my thoughts, he hath ſeene, hee hath ſealed vp all my ſins. He hath hitherto beene ſilent, hitherto patient: but, out alas! he will one day cry out; one day he will call me to a reckoning for all.

Ego miſer ſum.

X. O my heart! O poore heart! O heart full of miſeries! neuer able to ſuſtaine theſe fire-brands of conſcience. Alas! wretch that I am, comforrleſſe and forſaken wretch: whither ſhall I goe? to whom ſhall I ſeeke for ſuccour? who ſhall haue pitie and compaſſion vpon me? If I behold the Heauens, I am iuſtly excluded; becauſe I haue grieuouſly ſinned againſt them. If I looke vpon the earth, it is weary of mee; becauſe I haue beene noyſome to it. On the one ſide, I ſee the good which I haue declined; on the other ſide, the euill which I haue purſued: before mee is death, ready to arreſt me; behinde me, is my wicked life, ready to accuſe me; aboue mee, Iuſtice, ready to condemne me; beneath me, hell fire, ready to deuoure me. I am altogether vnworthy that the earth ſhould beare mee, that the light and ayre ſhould refreſh me, that any creature ſhould ſerue mee. Mine eyes are not worthy to looke towards Heauen; yea, they are moſt worthy to be extinguiſhed with teares. If then I be aſhamed to be ſeene, how ſhall I bee aſſured to be receiued? If I haue no heart to aske, vvhat hope can I haue that I ſhall obtaine?

XI. Goe too then, O ſinfull ſoule! enter againe into the cloſet of thy conſcience; turne ouer the bookes of thy accounts; caſt thy reckonings, ſet downe thy ſummes; ſee what thou haſt done, and what thou haſt deſerued.

Inprimis, for abuſing many creatures, in deſiring, ſeeking and embracing them aboue the Creator.

Item, for Blaſpheming.

Item, for Swearing.

Item,

Item, for Lying.
Item, for Vile and vaine talking.
Item, for Couetouſneſſe.
Item, for Cruelty.
Item, for Pride.
Item, for Ambition.
Item, for Ryot.
Item, for Gluttonie.
Item, for Drunkenneſſe.
Item. for Lightneſſe.
Item, for Looſeneſſe.
Item, for Luſt.
Item, for Enuy.
Item, for Hatred.
Item, for Anger.
Item, for Vnquietneſſe.
Item, for Frowardneſſe.
Item, for Obſtinacie.
Item, for Raſhneſſe.
Item, for Violence.
Item, for Idleneſſe.
Item, for Sloth.
Item, for Hypocriſie.
Item, for Flatterie.
Item, for Curioſitie.
Item, for Detraction.
Item, for Oppreſſion.
Item, for Slander, &c.

The totall ſumme, is the *manifeſt* and *manifold* breach of all thy Commandements. XIII.

The penalty, is eternall baniſhment from thy preſence;

ſence; and intolerable and endleſſe paines in hell fire.

Out vpon me wretch! alas! what ſhall become of me? O my LORD! I know not what to doe, I cannot tell what anſwere to make. And being now in extremitie, both of danger and feare; my cogitations trouble me; my conſcience tormenteth mee; euery thought is a thorne vnto me: Inſomuch, as I may conclude of my ſelfe, with that of *Iudas*; *It had beene good for me, that I had neuer beene borne.* *Mat.26.*

XIIII. Nay, goe on then a little further; looke downe into hell, before thou leape into it. Obſerue there who expect thy comming, and what ſhall be thy entertainment. For albeit the feare and griefe of puniſhment be leſſe perfect, then the feare and griefe of offence; yet are both profitable, and the one a degree and ſtep to the other. Otherwiſe thy LORD and Maſter would neuer haue ſaid: *Feare not them who kill the body, and haue no power to doe any more; but feare him, who after he hath killed, is able to caſt into hell: this, I ſay, feare him.* Goe too then, (O my ſoule!) Looke downe into hell, ouer which now thou hangeſt by the ſlender twined thred of this life; which if it ſhould happen ſuddenly to breake, thou art in danger to be deuoured. If it doe not breake, yet the turning of the heauens is in ſtead of a wheele, which continually windeth ſome part thereof from thee. *Luk.12.4,5*

PARAG.

Parag. VIII.

The conſideration of the paines of Hell.

1. *The horrour of hell.*
2. *Wherefore the damned blaſpheme* God.
3. *Of the common and vniverſall paine of ſenſe.*
4. *The torments of the inward powers.*
5. *The torments of conſcience.*
6. *The torments of the outward ſenſes.*
7. *Of the violence of hell fire.*
8. *Although hell fire be of one ſort, yet doth it not torment all the damned alike.*
9. *Of the paines of loſſe.*
10. *A greater torment then the torment of hell.*
11. *A ſhort Prayer.*
12. *Of particular paines.*
13. *How paines ſhall be proportioned.*
14. *The varietie of particular paines.*
15. *The firſt paine of ſence in Hell.*
16. *The ſecond.*
17. *The third paine.*
18. *Two effects of theſe paines.*
19. *The full floud of* God's *wrath ſhall then breake forth.*
20. *To whom the paines of hell ſhall bee moſt heauy.*

21. *The circumſtances which make the paines of hell intolerable.*

22. *The principall circumſtance which maketh them intolerable.*

23. *The hopeleſſe ſtriuing of the damned.*

24. *The torments of hell, are a mixture of the worſt in life and death.*

25. *Hell is a liuing death.*

26. *No length of time can bee compared with the perpetuitie of the paines in hell.*

27. *Wherefore it is no iniuſtice, to inflict infinit puniſhments for ſinnes that were done but for a time.*

I. 

Good God! what doe I behold in this infernall lake? nothing but horror, tumultuous and eternall horrour. Fiery chaines, flaming whips, ſcorching darkneſſe, tormenting diuels, and burning ſoules: howling, roaring and lamenting; woe, and
II. alas. With a mad rage blaſpheming God; in diſpaire for euer to be receiued to his fauour, and in deſpight for beeing fettered by him in thoſe eternall flames. With a deſperate impatiencie, curſing al creatures, and eſpecially themſelues; tearing (in a manner) their owne ſubſtance, and inuiting the furious fiends to torment them. All the paines of this life are ſingular, vexing onely ſome one ſenſe or member of the body: or, if many be affected at once, yet neuer all.

III. But heere, euery power and part of the condemned priſoner, as well inward as outward, hath both a full and

and fit charge of punishment, without either intermission or change. For, as hee hath offended GOD, with euery power of his soule, and part of his bodie; so must euery one of them receiue his peculiar punishment. The imagination swarmeth with horrible and heauy thoughts: the memorie is tormented with pleasures that are past; the apprehension, with paines that are present; the vnderstanding, with ioyes that are lost, and miseries that are to come; the will, with a malicious and enuious disposition at the glory of GOD, and of his Elect. And (aboue all) the conscience is griped with a bitter despite, and raging fruitlesse repentance, for euery particular offence that the sinner hath committed; which (once seemed soft and sweet, but) then like Serpents, shall cruelly, and restlessely gnawe vpon him. Neuer ceasing to rub into his remembrance, how base were the causes of his calamitie; what warning was giuen, what meanes were presented him to haue auoided it; how effectually he had been perswaded, how earnestly entreated to change his choyse, and accept the offer of eternall happinesse: how easily hee might, and many times how neerely he had apprehended the occasion: and yet how negligently, how foolishly, how madly, he continued in his careleſse course. IV. V.

Further, the sight is afflicted, with fearefull darknesse, and vgly Diuels; the hearing, with horrible and hideous cryes; the smell, with poysonous stinke; the taste, with bitternesse farre exceeding gall; the feeling (which is an vniuersall sense) with intolerable fire. VI.

A fire, which as nothing doth feede it, so it consumeth VII.

ſumeth nothing that it doth burne. A fire, which hath no light to comfort, but heat to torment: no light, but to ſhew the damned their owne miſeries, and the miſeries of thoſe whom they did inordinately affect. A fire, whoſe force ſhall neuer be either ſpent, or extinguiſhed, or yet abated: but ſo long as GOD is GOD, ſo long ſhall it torment the wicked: and that with ſuch vehement rage of heate, that one drop of water to be applyed to the ſcorched tongue, will be of greater valuation then a thouſand worlds.

O vnhappy bodies! which are to be bathed in this burning lake; ſpeaking nothing but curſes; ſeeing nothing but miſeries; hearing nothing but mourning and gnaſhing of teeth. O ſilly ſoules! which paſſed away the time of this life, either in idleneſſe, or in euill: What an endleſſe chaine of calamitie haue your ſhort ioyes linked together? your ſeuen yeeres of plenty are paſt; no mention, no memorie remaineth of them: your glory is vaniſhed, your felicitie is ſwallowed vp in the ſea of ſorrow; your pleaſures are now turned into Serpents in your ſides, into bellowes which blow vp the fire that torments you.

VIII. And although this fire bee of one onely ſort, yet doth it not in one ſort torment the damned; but yeeldeth to euery ſinner a degree of puniſhment, anſwerable to the degree of his tranſgreſſion: Euen as when many ſtand vnder one ſcorching Sunne, all are not vexed with heate alike: but, as their bodies are differently diſpoſed, ſo doth one complain aboue another. For that which is a property of our materiall fire, by reaſon of diuerſitie of bodies; is proper alſo to the fire

fire of hell, by reaſon of diuerſitie of ſinnes: For, as the ſame materiall fire burneth not ſtraw, and wood, and iron alike; ſo the ſame hell fire perplexeth different ſinners in a different ſort. Becauſe, not ſo much the perſons, as the ſinnes of men are the proper ſubiect of this burning, the eternall fuell of theſe flames.

But this paine of ſenſe is farre ſurmounted (as Diuines hold opinion) by another paine, which they tearme the paine of loſſe. Becauſe, that which the damned doe feele in hell, is nothing comparable to that which they forgoe: and that is by aberration from their laſt end, to bee exiled from the Kingdome of Heauen, and perpetually depriued both of the ſocietie and ſight of GOD; wherein conſiſteth the eſſentiall glory of the Saints. For, the more good a thing is, the greater paine and griefe doth it cauſe, in being either not attained, or loſt. And therefore, ſeeing GOD is infinitely good, not onely comprehending, but exceeding the perfection of all things; and therewith alſo the laſt end of our deſires, and the perfect reſt of a reaſonable ſoule: it followeth, that all the other torments of hell doe not ſo much afflict the ſoule, as to be depriued for euer of him. Hereupon as our Sauiour hath declared the cleane in heart to bee bleſſed; *Becauſe they ſhall ſee* GOD: So the Prophet *Eſay* ſpeaketh as of the moſt miſerable ſtate and condition of the wicked: *They ſhall not ſee the Glory of* GOD.

IX.

Mat. 5.

Non videbunt gloriã Dei. Eſay 6.

It cannot be expreſſed, it cannot be conceiued: as, how excellent and glorious is the ſight of GOD, ſo, what puniſhment it is to be depriued thereof. Many

are ſo weake in Iudgement, and ſo beſotted with the ſenſe of temporall things, that they deſire no more,
X. then to eſcape hell. But there is a farre greater torment, then the torment of hell. It is a greater torment to be ſhut out of heauen, then to bee perpetually impriſoned in hell. Hell is intolerable; but innumerable hels are more tolerable, then to bee depriued of the glory of Heauen, then to be hated of CHRIST, then to haue him turne away his quiet countenance, then to haue him ſhut his amiable eyes: then to heare him ſay vnto vs, *Depart from me, I doe not know you.*

Depart from me, who haue *ſuffered* ſo much euill for you, and *offered* to you ſo much good: *Depart* from my friendſhip, my fellowſhip, my preſence, my
Pſal. 16.12. habitation, *Where is fulneſſe of ioy, and pleaſure for euermore.*
XI. O ſweet CHRIST! ſuffer vs not, I beſeech thee, to taſte of this torment; ſuffer vs not, ſecure ſoules, lightly to eſteeme it: at leaſt ſuffer vs not with a high pace to haſten to it. So much as thy glory and beauty exceed the baſeneſſe and deformity of hell; ſo much is the torment greater to be depriued of the one, then to be poſſeſſed of the other. Theſe two paines, the one of ſence, the other of loſſe, the Apoſtle *Paul* in
2. Theſ. 1. 7, 8, 9. theſe words expreſſeth: *When the* LORD IESVS
1. *ſhall ſhew himſelfe from heauen in flaming fire, rendring vengeance on ſuch as know not* GOD, *and obey not the Goſpell of* IESVS CHRIST: *Who ſhall be puniſhed*
2. *with euerlaſting deſtruction from the preſence of the* LORD, *and from the glory of his power.*

XII. And, beſides theſe common torments, euery offender ſhall haue his particular paines, according to the diffe-

difference of his ſinnes, either in qualitie, or in kinde: the varietie beeing no leſſe then is the extremitie.

The proud ſhall bee abaſed and beaten vnder foot; the couetous ſhall be cruſhed with the waight of their want; the gluttonous ſhall bee deuoured with rauenous hunger; the drunkard ſhall dry vp with ſcorching thirſt; the vnchaſte ſhall be wrapped in the grieſly imbracement of ſtinging and ſtinking flames. They who regarded not the poore, crying to them for a crumme of bread, ſhall become there both endleſſe and bootleſſe beggers for a drop of water: they who would not in this life once thinke vpon theſe paines, thereby to caſt a bridle vpon their head-ſtrong affections; ſhall there (by reaſon of intenſiue ſence of them) be able to think vpon nothing elſe. And in like manner the reſt ſhall be ſerued; euen by *waight and meaſure.* So that according to the glory and pleaſures which they enioyed, miſery and torments ſhall bee proportioned to them: whereby as well the beauty and order of GODS iuſtice, as alſo both the manner of their exceſſe, and the meaſure of it, ſhall perfectly appeare. *Prou.26.* XIII. *Reg.18.7.*

All this doth the Scripture in diuers places declare, in that it ſaith; that in hell is hunger and thirſt, wayling and gnaſhing of teeth; two-edged ſwords; Wormes, Serpents, Scorpions, hammers, wormewood; water mingled with gall; tempeſtuous ſpirits, and ſpirits created for reuenge. By which and other the like ſpeeches, as well the greatneſſe, as alſo the multitude and varietie of torments are ſignified, XIIII.

nified, which the damned ſhall perpetually endure.

But that thou maiſt not ſeeme (O my ſoule) to apprehend vaine terrours out of a feeble iudgement; fixe thy foot yet more firmely vpon the immoueable Rocke of the Scriptures; which neither can erre, nor will deceiue. Here, beſides the paine of loſſe or exile from the preſence of GOD; fiue paines of ſence are particularly expreſſed, which the damned ſhall perpetually endure.

XV. The firſt is Fire. ¶ *Depart from me, ye curſed, into euerlaſting fire*, Math. 25. ¶ *The chaffe he will burne with vnquenchable fire*, Math. 3. 11. ¶ *Euery Tree that beareth not good fruit, ſhall bee cut downe and caſt into the fire*, Luk. 5. & Ioh. 15. ¶ *He that is not found written in the Booke of Life, ſhall bee caſt into a lake of fire*, Apoc. 20. & 22. Aſſuredly, as there is no paine more ſharpe in this world then the paine of burning; ſo there is none that doth more ſpeedily diſpatch. But this fire is not onely intolerable, but it is eternall. It neuer conſumeth, either that which it burneth or it ſelfe. But buſie not thy ſelfe (O my ſoule) to reaſon whether this fire be materiall, or whether ſpirituall. Verily it is beyond thy capacitie terrible; and bleſſed ſhalt thou be, if thou neither *vnderſtand*, nor *vndergoe* it. Be not curious alſo to enquire with what fuell it is fed; how the bodies of the damned can perpetually burne, but neuer conſume: how, either being a materiall fire, it can torment ſpirits; or being ſpirituall, it can ſcorch and torment bodies. All this is maruellous, but it is moſt true: becauſe hee who hath ordained it, is omnipotent; and hee who hath reuealed

reuealed it, is *Wiſedome* and *Truth*. Verily whatſoeuer it is, it hath two fearefull conditions: it is vniuerſall, and it is perpetuall.

The ſecond paine is exteriour darknes. ℂ *The ſons of the kingdome ſhall bee caſt into externall darkneſſe*, Math. 8. ℂ *Caſt him* (who wanteth a wedding garment) *into externall darkneſſe*, Math. 22. ℂ *Caſt the vnprofitable ſeruant into externall darkneſſe*, Math. 25. To which ſence *Iob* ſetteth forth the place of the damned to be *a darke land, and the ſhadow of death: a land obſcure as darkneſſe, and where is the ſhadow of death.* For as the wicked in this life haue externall light, both to apprehend and enioy the pleaſures of this world, and doe neither follow nor feele any other felicitie: but are inuolued in inward darkneſſe (*their heart is full of Darkneſſe*, Rom. 1. 21.) ℂ *Hauing their vnderſtanding darkened through the blindnes of their hearts*, Epheſ. 4. 18. ℂ *The Sonne of righteouſneſſe hath not ſhined vnto vs*, Sap. 5. So in the future life, they ſhal haue internall light; not to know God, but to know their miſeries and errours: but they ſhall bee wrapped in externall darkneſſe, ſeeing nothing to comfort them; or if any light proceed from that ſmoky ſulphurous fire, it ſhall be onely to ſhew them their miſery, & the miſery of thoſe whom they haue by perſwaſion or example corrupted. Aſſuredly, if *Tobias* ſaid, *What ioy can I haue who ſit in darkneſſe*, otherwiſe neither pained nor in want? What eſtimation can wee make of intolerable both penurie and paine, ſitting in *externall* and *eternall* darkneſſe. XVI. *Iob* 10. *Tob.* 5.

The third paine is a rauenous and reſtleſſe Worme, XVII.

euer gnawing, and neuer ſatisfied. ¶ *Their worme ſhal not dye*, Eſay 66. ¶ *Where the worme dyeth not, and the fire is not extinguiſhed*, Mark. 9. This immortall Worme is the perpetuall *baiting* and *biting* of conſcience for ſinne: the remembrance whereof will no leſſe paine the damned, then the torments which for the ſame they endure. For when a puniſhment is fully conceiued to be iuſt, the cauſe more tormenteth then the puniſhment it ſelfe: and the more baſe the cauſe is, the more grieuouſly doth it torment. This remorſe of conſcience is like a furious dogge, which often barketh in this life, but neuer ceaſeth biting in the life to come. The barking in this life we doe often either ſilence or auoid, by much variety of exerciſes or delights; but there will be no meanes either to auoid, or to appeaſe the bitter biting in the life to come.

XVIII. The fourth paine is Immobility. ¶ *Binde him hand and foote, and caſt him into outward darkneſſe*, Math. 22. 13. ¶ *The Angels which kept not their firſt eſtate, he hath reſerued in euerlaſting chaines vnder darkneſſe*, Iude ver. 6. This binding of hands and feete, theſe euerlaſting chaines ſignifie nothing elſe, but that the damned ſhall haue no abilitie to ſtirre; that they ſhall be depriued, not onely of the liberty, but of the faculty of motion. Aſſuredly, a man at reſt may abide without motion a long time together; and a man in paine doth finde ſome eaſe in turning often, and changing his place: but to bee perpetually ſtaked to any torment, is farre more grieuous then the torment it ſelfe.

The

The fift puniſhment is the ſociety of Diuels. ¶ *Depart from me, ye curſed, into euerlaſting fire, prepared for the Diuell and his Angels,* Math. 25. ¶ *And the Diuell that deceiued them, was caſt into a lake of fire and brimſtone, where the beaſt and falſe prophets ſhall be tormented day and night,* Apoc. 20. For as the ſociety of bleſſed Angels, moſt glorious creatures, both in beautie, vertue and loue, is a part of the felicitie of Saints: So the company of impure ougly ſpirits, compared in the Scriptures (in regard both of their poiſonous and hatefull diſpoſition) to Lyons, Dragons, Aſpes, and Baſilisks, ſhall not bee the leaſt part of their calamitie. XVIII.

From theſe paines will proceed two ſad effects: perpetual weeping & gnaſhing of teeth. ¶ *There ſhal be weeping and gnaſhing of teeth. Weeping,* declareth griefe, for the loſſe of felicitie; *gnaſhing of teeth,* horrour, for the ſence of torments. So, as they who neglected heere to let fall a few penitent teares in bewayling their ſinnes, ſhall there powre forth Oceans of teares, in bewayling their negligence. They, who heere conceiued no horrour in offending their Creator, ſhall there finde, *That it is a horrible thing to fall into the hands of the liuing* God. XVIII. *Mat. 8. & 13. & 22. & 25. Luk. 13.* *Heb. 10.*

Finally, then ſhall bee powred vpon the damned, the full floud of Gods wrath, which hee hath gathered together vpon all the ſinnes that haue beene committed ſince the beginning of the world; and all the torments which can poſſibly be imagined, ſhal there be heaped vpon their heads. Nay, all the torments that in this life, either haue beene inuented, or can XIX.

XX. can be imagined, ſtand in no compariſon, whether for ſharpeneſſe, or for continuance, with the torments of that place; which although they ſhall bee common to many, yet ſhall they be moſt heauy to thoſe, who haue had beſt meanes and opportunitie to auoid them.

And not onely all theſe paines, but any one of them ſhall be ſo grieuous and ſo intolerable, as it is impoſſible for any mortall wit, either to expreſſe, or to imagine; yea the leaſt torment of hell that can bee conceiued, is more then wee can poſſibly conceiue.

XXI. And yet ſhall no creature be grieued for them; & endured they muſt be without any hope. *Firſt*, of intermiſsion. *Secondly*, of abatement. *Thirdly*, of change; without which, things not onely painefull or indifferent, but alſo pleaſant (as appeareth by the *Manna* which GOD ſent to the Children of *Iſrael*) become inſupportable. *Fourthly*, of the pooreſt comfort of calamitie, pitie: But to the contrary, the Diuels ſhall vpbraide them; the damned curſe them, and the Saints deride them. *Laſtly*, there ſhall be no hope of end; for nothing is perfectly great which hath an end.

Math. 25. For then ſhall the gates bee perpetually locked; euen as when the Spouſe was entred, the gates were forthwith and for euer ſhut. O perpetuall locking! O gate which ſhalt neuer be opened! The gate of pardon, the gate of mercy, the gate of interceſſion, the gate of comfort, the gate of hope, the gate of grace, the gate of all good things ſhall then bee eternally ſhut: and the Floud-gates of fury ſhall bee fully ſet open, without either end or reſtraint.

If

If there might bee any end of theſe torments, although it ſhould be after ſo many millions of yeeres, as there are drops of water in the Sea, as there are moates of duſt vpon the earth, as there haue beene moments of time, ſince time beganne; it would bee ſome comfort to thoſe who endure them: but Eternitie is intolerable to them; Infinite Eternitie breaketh their hearts: Eternitie is the very hell of hell. If all the puniſhments in hell were no greater then the ſtinging of Ants or of Fleas, Eternitie is enough to make them intolerable. The preſent ſenſe of paine is not ſo grieuous to the damned, as it is grieuous to thinke, that after many millions of ages, they ſhal be ſo farre either from end or from eaſe, as they were the firſt day of their beginning. XXII.

It is certaine, that a thouſand pleaſures ſuffice not to counteruaile one exquiſite torment: becauſe the torment is exquiſite, but pleaſures are not without compoſition and allay. And if they ſuffice not to ballance one torment, much leſſe infinite; and if not for a ſmall courſe of time, much leſſe for eternity: and if not the torment of one part, much leſſe of the whole.

There is no calamitie in this life, but either reaſon, or time, or hope of end will ſomewhat appeaſe. But here all comforts are excluded: nothing can either auoid or aſſwage the torment. Which way ſoeuer the ſinner turneth his eyes, he ſeeth nothing but the arrowes of GODS wrath beating vpon him: hee alwayes diſcerneth new cauſes of griefe, but none of comfort. Inſomuch as that of the Prophet ſhall then be perfectly fulfilled: *The ſnares of death enuironed me,*

and the torments of hell faſtned vpon mee, Pſal. 116.

XXIII. And yet as one that floateth, halfe choaked and wearied in the middeſt of the Sea, without any hope of eſcape, ceaſeth not to wreſtle with the waues, to caſt forth his armes euery way; although he graſpeth nothing but thinne and weake water, which continually deceiueth his paines: ſo they who both ſwimme and ſinke in this depth of death, ſhall alwayes ſtriue and ſtruggle therewith, although they neither finde nor hope for any helpe.

O deadly life! O immortall death! what ſhall I tearme thee? *Life?* And wherefore then doeſt thou kill? *Death?* And wherefore then doſt thou endure? there is neither life, nor death, but hath ſome thing good in it; for in life there is ſome eaſe, and in death an end: but thou haſt neither eaſe nor end. What

XXIV. then ſhall I tearme thee? Euen the bitterneſſe of both. For, of death thou haſt the torment without any end; of life thou haſt the continuance, without any eaſe. GOD hath taken away both from life, and from death, all that which is good, the reſidue hee hath mixed together, and therewith tempered the torments of hell.

XXV. O vnſauoury compoſition of the cup of GODS wrath! a death alwayes liuing, an end euer in beginning: a death which ſhall not deuoure, but teare;

Pſal. 49. eate, but not conſume: a curſed Immortalitie, and worthy the name of eternall death. A death which as it can neuer dye, ſo ſhal it neuer be either ſatisfied, or weary, in gnawing vpon euery part of his miſerable prey. O intolerable vengeance, and equall with eternitie!

eternitie! which no meanes can moderate; no patience can endure; no time ſhall end. But ſo long as GOD ſhall liue, ſo long ſhall the damned dye; and when he ſhall ceaſe to be happy, then ſhall they alſo ceaſe to be miſerable.

XXVI. A Starre which is farre greater then the earth, appeareth to bee a ſmall ſpot in compariſon of the Heauens: much leſſe ſhall the age of man ſeeme, much leſſe the age and continuance of the whole world, in regard of this perpetuitie of paines. The leaſt moment of time, if it be compared with ten millions of yeeres, becauſe both termes are finite, and the one a part of the other, beareth, although a very ſmall, yet ſome proportion: but this, or any other number of yeeres, in reſpect of endleſſe eternitie, is nothing more then iuſt nothing. For, all things that are finite, may be compared together; but between that which is finite, and that which is infinite, there ſtandeth no compariſon.

Verily, if a man ſharpely pinched with ſome one particular paine, bee it but the aking of one of his teeth, doth thinke one night exceeding long; although he lyeth in a ſoft bed, well applyed and cared for: if he turneth often, and telleth the houres, and thinketh euery one long vntill it bee day: how tedious doe we thinke eternitie will ſeeme, to thoſe who ſhall bee continually torne with theſe vniuerſall torments; not onely of the body, but primarily of the ſoule; in a darke Babylonian furnace, foming forth moſt horrible heats? And if forty dayes raine driuen with the tempeſt of GODS wrath, was ſufficient to

deſtroy the whole world; what ſhall we eſteeme of the full ſtorme and ſtreame of his rage, wherein the fiery darts of his fury, ſhall neuer ceaſe to beat vpon his enemies?

XXVII Neither is it any piece of iniuſtice, to inflict endleſſe puniſhment, for ſinnes that were done but for a time; becauſe the iuſt and ſeuere Iudge doth weigh, not the actions onely, but the hearts of men. For therefore doe the wicked ſinne but for a time, becauſe they haue but a time to liue. But they are deſirous to liue infinitely, becauſe they are deſirous infinitely to offend; beeing more deſirous to ſinne, then to liue; and not regarding life, but onely to enioy the pleaſures of ſinne. And therefore it is iuſt, that they ſhould neuer want puniſhment, who had a will euer to offend: that they ſhould neuer finde any end of reuenge, who would neuer haue made an end of ſinne. Againe, as GOD is infinite both in Maieſtie and mercy; it followeth, that euery offence againſt that Maieſtie and mercy, is alſo infinite; and therefore worthy infinitely to be puniſhed: worthy to be puniſhed with intolerable and eternall fire.

O ſtinging fire! kindled by the breath of GODS wrath; more exceeding the fire of this world, then that exceedeth the weakeſt ſun-ſhine. O vgly darkeneſſe, curſed by the mouth of GOD! O eternall night! both inward of the ſoule, and outward of the body: in regard whereof the palpable darkneſſe of *Egypt* was ſcarce a day, which light clouds ouercaſt. *Exod.* 10. O long and loathſome night! wherein the morning will neuer appeare; wherein the hope of light will be

be no leſſe deſperate, then the deſire violent. Is this (O LORD) the wages of ſinne? Is this the puniſhment of wicked doers, of whom I am one, in ſo deepe a degree? And is it maruell then if my conſcience quake? If my ſoule cleaue with ſighs? and if my eyes be drowned in teares.

PARAG. IX.

The Prayer.

1. *THE Diuell may bereaue vs of our purity, but not* GOD *of his pitie.*

2. GODS *word is a will, and his will a power.*

3. *In regard of* GOD, *there is no neceſsitie that we ſhould bee damned, nor difficulty that we ſhould not be ſaued.*

4. *Neither the Diuell nor our ſinnes can preuaile againſt the will of* GOD.

5. *How much our wickedneſſe is inferiour to* GODS *goodneſſe.*

6. *Our hope reſteth in the will of* GOD.

7. *If* GOD *iudge without mercy, none will be found righteous.*

8. *The ſufferings of* CHRIST.

9. *The bloud of* CHRIST *ſtill ſtreameth freſh in the ſight of* GOD, *and pleadeth for vs.*

10. *Wherefore* GOD *hath giuen vs the knowledge of his Sonne.*

11. *For whoſe ſake* GOD *is fauourable.*
12. *Our errours ſhould bee a meane to hold vs in the right way.*

BVT, where am I? and whither am I carried? whither doe you driue me, O my ſinnes? whither, O GOD, doeſt thou deliuer me? If my ſinnes haue made mee that I am thy offender, haue they alſo made mee that I
I. am not thy Creature? If the Diuell hath bereaued me of my purity, hath hee alſo bereaued thee of thy pitie? If thy iuſtice may rightly damne me, cannot thy mercies poſſibly ſaue me? And if I haue deſerued the one, haue I thereby alſo diſclaimed the other?

O mercifull LORD! Looke not ſo vpon me, that thou ſee not thy ſelfe: regard not ſo my wickedneſſe, that thou behold not thy owne goodneſſe: remember not ſo the ſinnes that I haue done, that thou forget the ſubſtance which thou haſt made.

II. What (O LORD) is the ſenſe of this ſaying? *I will not the death of a ſinner, but I deſire that hee bee conuerted and liue*: is this, *I will not the death of a ſinner*, if thou reiecteſt a ſinfull ſoule, if thou drowneſt it in hell, that cryeth to thee for mercy? Is this, *I deſire that he be conuerted and liue?*

O gracious GOD! whoſe word is a will, and whoſe will is a power; who doeſt promiſe nothing, but that which thou doeſt purpoſe, and who doeſt purpoſe

purpoſe nothing, but that which thou art able to performe: ſuffer mee, I pray thee, to ſpeake with thy mercy; me, I ſay, earth and aſhes, ſuffer me to ſpeake with thy mercy; for great are thy mercies towards vs.

III. LORD! if thou wilt not the death of a ſinner, what neceſſitie is there that I ſhould be damned? If thou deſireſt that a ſinner ſhould bee conuerted and liue, what difficulty is there that I ſhould not bee ſaued? Can the power and malice of the Diuell; can the number, can the enormitie of my offences; either conſtraine that which thou wouldeſt not, or hinder that which thou deſireſt?

IV. No, no, gracious GOD: the diuels tremble at thy mighty Maieſtie; and if the ſinnes of the whole world were ballanced againſt the leaſt of thy mercies, they could hold no weight: much leſſe can the offences of one wicked wretch ſway thy almighty and mercifull will. For by how much GOD is greater then man, by ſo much is my wickedneſſe inferiour to thy goodneſſe.

V. Haue mercy therefore vpon mee, O almightie GOD! returne, deliuer my ſoule, ſaue mee for thy mercies ſake: for if thou wilt, thou canſt ſaue mee; and in thy will reſteth the ſtrength of my hope.

VI. Remember not thy iuſtice, and my deſerts; but remember thy mercies, and my miſeries: thinke not vpon thy hate towards offenders, but thinke vpon thy loue towards thy creatures: caſt thy ſeuere eye of anger vpon thy Sonne, but looke vpon mee with the eye of pitie.

O eternall GOD! hell is already full; and what profit

profit is there in my deſtruction? Alſo many millions of ſinners will neuer come vnto thee, will neuer call nor care for thy helpe: So as if thou reiecteſt the repentant and ſorrowfull ſinner, who then ſhall bee
VII. ſaued? or whom wilt thou finde righteous, if thou iudgeſt without mercy?

When I was not, thy fingers framed me; and thou neither hateſt nor contemneſt any thing that thou haſt made. When I was a captiue of the Diuell, a ſlaue of hell, thou diddeſt ſend thy beloued Sonne to dye for my redemption: and doe not now, I beſeech thee, caſt that away, which thou haſt purchaſed at ſo high a price. When I walked in my owne wicked wayes, thou diddeſt patiently indure me, mightily preſerue me, and graciouſly call me; and wilt thou not now beſtow one louing looke vpon me?

Why then (O louing GOD) looke vpon thy beloued Sonne; behold what hee hath ſuffered, and of thy goodneſſe call him to thy remembrance, for whom thy will and his obedience did cauſe him to
VIII. ſuffer. Behold his bitter agonies, wherein his bodie was ſprinkled with a bloudy ſweat; behold his backe torne with whips, his head pricked with thornes, his face defiled with ſpittings; behold his bleſſed body ſo violently ſtrained vpon the Croſſe, that the ioynts of his limmes were looſed, and all his bones might be numbred: behold his harmeleſſe hands, and his vndefiled feete, painefully pierced with blunt and rough nayles: behold his naked ſide ſtrooke thorow with a ſpeare: behold the abundance of bloud which guſhed foorth of thoſe holy fountaines: which bloud

ſtill

ſtill ſtreameth freſh in thy ſight, and now pleadeth for my pardon.

Behold (O gracious GOD) how his feeling was poſſeſſed with paine; his hearing with reproach; his eyes with ſcorne; his taſte with gall; his ſmelling with lothſome ſauour of putrifaction and filth, which was vpon the place whereon hee ſuffered. Behold how his necke bowed; his head hung downe, his breſt beat; how his ſight waxed dimme; his countenance pale; his legges and armes ſtiffe; how hee groned, how he gaſped and gaue vp the ghoſt. Behold how the heauens mourned; how the earth quaked; how the ſtones rent at the preſence of his paſſions. Behold the Prieſt, behold the Sacrifice; euen the Lambe vndefiled, gloriouſly imbrewed with his owne bloud.

Wherefore (O my GOD) haſt thou giuen me this knowledge of thy Sonne? wherefore haſt thou giuen mee this faith in his bloud? that I ſhould ſee my redemption, and not attaine it? that I might by that meanes, bee the more vexed with ſorrow? Oh no! but rather, that I ſhould *perceiue* the remiſſion of my ſinnes, by his death; and *receiue* by his grace, to be iuſtified in thy ſight. X.

Gracious and mercifull Father, by this thy Sonne, by this my Sauiour, I moſt humbly beſeech thee to looke fauourably vpon mee: and as *Dauid* for the loue of *Ionathan* was louing to *Mephiboſheth*, although he was lame; ſo for His ſake, in whom thou art well pleaſed, bee mercifull vnto mee, moſt poore deformed creature; incline thy pity towards XI.

me; hide not thy face now my ſoule is troubled.

Graciouſly (O LORD) receiue the loſt ſheepe, which ſtraying from thy Paſtures through ſinne, and flying from thy preſence through a guilty conſcience; hee hath louingly ſought, and ioyfully doth bring to thee vpon his owne ſhoulders. Reſtore mee to thy fauour, I beſeech thee, for His ſake who euer maketh interceſſion for me; that I may perceiue, that through him thou art pacified with me. Heare me (O GOD of all pitie and power) and turne towards me, and let thy mercies accept his merits, for full ſatisfaction of my miſdeeds.

XII. O infinite mercy! thou haſt ſet vs a way, and giuen vs a light; thou haſt threatned vs the paines of hell, and promiſed vs the ioyes of heauen: now pierce my fleſh with thy feare, that I may auoid the one; and inflame my ſoule with loue, that I may attaine the other. Grant, I pray thee, that as long trauellers are thereby taught to loue their owne Countrey: ſo my former errours may henceforth be a meane to hold me in the right path. That being ledde by thee, and walking through thee; I may come vnto thee, and reſt in thee. For we (ſilly wormes) are vnable to enter into thine eternitie, vnleſſe thou who haſt created vs, doeſt guide vs in.

Saue me, O LORD, ſaue me from mine enemies. Saue me from thine eternall indignation. Saue mee from the ſnares of hell, which in euery place are pitched againſt me. Saue me from the hard oppreſſion of heauineſſe, that my minde may be raiſed vp and reioyce in thee. Saue (O GOD, who deſireſt not the death

death of a ſinner) ſaue my ſinfull ſoule; which flyeth from thy fearefull iuſtice, to thy comfortable mercies; from the deſert of my *ſinne*, to the deſert of thy *Sonne*. This (O God) is eaſie to thy power, and vſuall to thy mercy, and agreeable to thy will.

Sperate miſeri,
Cauete fœlices.

Parag. X.

The conſideration of the danger in deferring repentance, and of the ioyes of Heauen, which thereby are aduentured to bee loſt, awaketh the ſoule out of the ſecuritie and ſleepe of ſinne.

1. *TO what end man was created.*
2. *In what cõdition he doth commonly abide.*
3. *A ſinner is lamented of all creatures.*
4. *The moſt comfortable gueſt to the conſcience of man.*
5. *How the holy Spirit worketh in the Soule.*
6. *What bringeth vs to no ſenſe of ſinne.*
7. *What infecteth vs with the leproſie of this world.*
8. *Sinners commonly haue a purpoſe to amend in time.*
9. *The deceit of the Diuell in holding vs in delay.*
10. *The Diuell by often renuing delayes, endeoureth to winne our whole time from vs.*

11. *Wee haue neuer any ſurpluſage of time to repent.*

12. *The impediments which hold from amendment of life.*

13. *The impediments grow more ſtrong by delay.*

14. *Diuers ſimilitudes declaring the ſame.*

15. *Long vſe and cuſtome of ſinne is hardly altered, and wherefore.*

16. *Old age how vnable and vnapt it is for amendment of life.*

17. GOD *requireth the beſt in our ſubſtance.*

18. GOD *requireth the entire in our ſelues.*

19. *How dangerous it is to deferre repentance till the houre of death.*

20. *It is the nature of good things to bee hardly attained.*

21. *It is againſt the law of iuſtice to ſerue one, and demand wages of another.*

22. *Such as the life is, ſuch is the death.*

23. *Naturally, the end of all things, is anſwerable to the middle paſſages.*

24. *Few doe truely repent in the laſt houre of life, and what are the cauſes.*

25. *If the Diuell can poſſeſſe vs all the time of our life, he will hardly loſe vs in the houre of death.*

26. *By what meanes the Diuell maketh the time of our death vnprofitable for repentance.*

27. *To dye well is a long Art of a ſhort life.*

28. *The extremitie of dying, will take away our diſpoſition to dye well.*

29. *The greateſt wiſedome.*

30. *All*

30. *All creatures call vs from our ſinnes.*

31. *What* CHRIST *hath done to draw vs to him.*

32. *In what reſpect a ſinner may bee ſaid to bee more accurſed then* Adam, *more damned then the Diuell.*

33. *Reuerence and reſpect of men, is of greater force with vs, then is the reuerence and reſpect of* GOD.

34. *Death is in the ſmall pleaſures of this world.*

35. *Wee ſhould not aduenture to ſinne, whether we bee perſwaded or doubtfull that* GOD *will forgiue vs.*

36. *For whom* GOD *hath prepared ioyes.*

37. *How we may perceiue what ioyes are in Heauen.*

38. *Wherefore wee are more delighted with earthly, then with heauenly things.*

LIFT vp thine eyes, O miſerable ſoule! lift vp thy dull and drowſie eyes. Behold to what end thou wert created; and behold in what condition thou doeſt now abide. Thou wert created to bee the Spouſe of CHRIST, the Temple of GOD; a Veſſell of election, the throne of the true SALOMON; euen the rich and Royall ſeate of Wiſedome. But now the Spouſe of CHRIST is held in the vgly armes, in the adulterous embracements of the Diuell: the Temple of GOD is turned to a ſinke of ſwine, to a cage of vncleane Birds, to a den of Theeues: the Veſſell of Election is filled with filth: the Throne of Wiſedome is become a ſeate of folly, a ſeate of madneſſe, a chaire of peſtilence. I.

Alas! wretched ſoule! let the conſideration of II.

this condition and of this end, melt thy leaden heart; let thy ſtony eyes yeeld thereat ſome teares. Lament thy miſerable eſtate; lament, miſerable ſoule; beſtow

III. ſome lamentations vpon thy ſelfe, O my ſoule! becauſe the heauens lament thee; the Angels lament thee; becauſe the Saints lament thee; becauſe all creatures lament thee. CHRIST letteth fall more teares, the Prophet *Ieremy* throweth forth more threanes for thee, then they did for the deſolation of the beautifull City Hieruſalem.

IV. Alas, lamentable ſoule! when diddeſt thou feele, when finde in thy boſome the moſt comfortable gueſt of conſcience, the holy Spirit? which, whereſoeuer it entereth, abideth not idle. It doth not onely adorne the ſoule with his preſence, but ſanctifyeth it with his vertues; working all things that are neceſſa-

V. rie to ſaluation. It ſitteth in the ſoule, as a maiſter in the houſe, directing; as a Teacher in the ſchoole, inſtructing; as a King in his Dominion, ruling; as a ſoule in the body giuing life, ſenſe and motion to euery member; as a Sunne in the heauens, illuminating the vnderſtanding, enflaming the will; making vs not onely able, but apt and willing to mount vpward. It maketh vs to decline euill; it maketh vs to doe good; it maketh vs to perſeuere in good; it giueth vs the reward of our good.

But this gueſt of conſcience hath beene a meere ſtranger to thee: thou haſt not affected, thou haſt not inuited, thou haſt not entertained him: thou haſt intreated him, as the *Gadarens*; thou haſt compelled him, as the *Samaritans* did CHRIST, to depart from thee.

Mark. 5.
Luk. 9.

thee. Nay, thou haſt altogether queaſomed thy conſcience, or lulled it (at the leaſt) into a ſound and ſecure ſleepe: awaking withall and ſharpning thy wit, to frame arguments, either to iuſtifie or excuſe thy diſordered diſpoſition: Which ioyned to cuſtome, VI. hath brought thee to no ſenſe of many ſinnes, which at the firſt were fearefull to thee, and which thine owne knowledge doth ſtill conuince. The Prophet *Elizeus* ſaid to his ſeruant *Gehezie: Thou haſt taken* 2. Reg. 6. *ſiluer and garments of* Naaman; *alſo the Leproſie of* Naaman *ſhall cleaue vnto thee*. The like ſentence haſt thou likewiſe found; Thou haſt *affected* the vile va- VII. nities of this world, and thou art *infected* with the leproſie of the ſame.

O my ſoule! what doeſt thou *intend*? what canſt thou *pretend*, O my ſottiſh ſoule? wilt thou ſtill continue in this courſe of life? doeſt thou neuer purpoſe to change thy carriage? wilt thou liue, and dye, and rot in thy ſinnes? I ſuppoſe that thou wilt anſwer, no: VIII. thou haſt a purpoſe hereafter to amend. But if euer thou doeſt intend to frame thy ſelfe to a new faſhion of life, wherefore hereafter? why not now? Oh! thou art not yet prepared, yet thou art not able: it is not yet either eaſie or conuenient for thee. Well: take what leaues thou wilt to couer thy turpitude. Goe too, fold thine armes, put thy hands into thy boſome with *Salomons* Sluggard; pretend what doubts or difficulties thou wilt. *Yet a little longer*, thou haſt not yet ſlept enough; thou art not yet ſatisfied, yet thou haſt not ſurfetted with ſome few ſweet ſinnes. But tell me, I pray thee, when wilt thou reforme thy life,

if

if not preſently? When will it be more eaſie? when more conuenient? when will the *time* come, that thou ſhalt thinke it *time* to amend?

IX. Alas, poore ſoule! how miſerably art thou entangled in the witchcraft of this world? how deceitfully doth the diuell abuſe thee, by perſwading thee to deferre that which hee cannot deny to be moſt neceſſarie for thee to doe? how cunningly doth hee ſuffer thee to play vpon the hooke, & thinke that at pleaſure thou maiſt eſcape? Aſſuredly, whenſoeuer thou ſhalt offer to breake from him, he will euer perſwade thee, that it is not yet time: whenſoeuer thou ſhalt offer to caſt him forth, hee will alwayes cry, that hee is tormented before his time. By often, by euer renuing delayes, although it ſhall be for very ſhort times, he will ſeeke to winne thy whole time from thee.

X. But looke (I pray thee) to the ſtate of thy life: examine thy yeeres, which are already runne; conſider the age wherein thou liueſt; and thou ſhalt eaſily perceiue, that it is high time, or rather paſt time for thee, to ſettle thy ſelfe to amendment of life. If thou haddeſt neuer committed ſinnes in this world, all thy

XI. time is too ſcant to repent thoſe thou diddeſt bring with thee; and if thou haddeſt brought none, thou haſt not time enough to repent and reforme thoſe which dayly thou doeſt commit. And thinkeſt thou, that for all thy ſinnes, Originall and Actuall, thou haſt any ſurpluſage of time to repent?

Not yet eaſie? not yet conuenient for thee to breake from thy ſinnes? Tell mee, ſilly ſoule, blinded with ignorance, either affected, or very groſſe; doeſt thou think that

that this will bee more eaſie, more conuenient for thee hereafter? when euill cuſtome ſhall grow more ſtrong, and ſettle in thee a habite of ſinne? when the faculties of thy ſoule ſhall grow, either more weake, or more corrupt? when the poſſeſſion of the Diuell ſhall be both of greater force and familiaritie within thee? and when thou ſhalt be more ſeparate from the grace and aſſiſtance of GOD, which is the onely meane that maketh our conuerſion eaſie? XII.

If theſe be now the onely impediments, the onely cauſes of this difficultie; is any man of ſo diſtorted iudgement, to thinke that his conuerſion wil be more eaſie hereafter? Is not this the cuſtome of bad debters, who haue taken vp much money vpon loane; dayly to deferre paiment, and therewith dayly to increaſe their debt, and grow more vnable for diſcharge? Is it not thus with a ruinous building? the longer it be ſuffered to runne, the more charge it will require to be repaired? So faſt as our ſinnes increaſe, ſo faſt doe the knots multiply, wherewith the ſoule is tyed to the pleaſure of the Diuell; ſo faſt the chaines grow both heauy and ſtrong, wherewith it is fettered and clogged from returning to GOD. XIII.

If thou canſt not paſſe ouer the foord, when the waters are low; how wilt thou doe it when they are riſen? If it be hard for thee to plucke vp a twig; what wilt thou doe when it is increaſed to a tree? If the ſparkes, the coales, the firebrands of ſinne, bee not eaſie to be quenched; to what rage will the full flame ariſe? If thy greene wounds be ſo hard to bee cured, what will be thy old feſtred ſores? Now thou art to XIIII.

ſtriue with a few ſinnes; hereafter they will be many. Now thou art to wreſtle againſt the euill cuſtome of a few yeeres; hereafter it will be a grounded cuſtome, or rather habite of long continuance. Euery day, thy ſinnes increaſe in multitude, becauſe one ſinne draweth on another; and thy cuſtome of ſinning increaſeth in ſtrength, vntill it grow to be naturall to thee.

He who driueth a nayle, firſt ſtriketh eaſily, and afterwards redoubleth in ſtrength: inſomuch, as the more blowes he ſtriketh, the more is the nayle faſtened, and the harder it will be to be drawne forth. In like ſort all our euill actions are ſo many ſtrokes, to faſten ſinne within our ſoules; the more ſinfull actions we commit, the faſter doth ſinne ſtick within vs, and the harder it will be to be drawne forth. By vſe of ſinning, the vnderſtanding is darkened and made blinde: the will is weakened, and made more inclinable to euill: the appetite is diſordered: all the inferiour paſſions are more head-ſtrong and rebellious againſt the gouernment of reaſon.

XV.

Hereby it happeneth, that many men in their decrepit age, when through debilitie of nature, they are are not able to act diuers ſinnes; yet they take greater pleaſure in thinking and diſcourſing vpon them, then euer they did when they could commit them. For, by continuall cuſtome, which poſſeſſeth the place of nature, the appetite of vices is ſo rooted in the heart of the ſoule; ſo ſoaked into the ſubſtance thereof; that it cannot poſſibly be ſeparated from the ſame. Herevpon *Iob* ſaith: *His bones are full of the ſins of his youth, and it ſhall lye downe with him in the duſt.*

Iob 20. 11.

What

What folly is it then? nay, how farre doth it exceed the bounds of folly? how madde? how inſenſible art thou, O my ſoule! to deferre thy amendment to this vnable age? which is ſo farre vnfit to ſuſtaine thoſe auſtere exerciſes, which both the *conuerſion* of a ſinner, and *converſation* of a Chriſtian require; that it is ſcarce able to ſuſtain it ſelfe. What? wilt thou charge the greateſt burthen vpō the weakeſt beaſt? That burthen which in thy ſtrong age thou art vnable to beare, wilt thou make more heauy, and then lay it vpon thy declining yeeres? Wilt thou ſpend the flouriſhing yeeres of thy youth, beauty and ſtrength, in the ſeruice of the Diuell; and then thinke it ſufficient to conſecrate thy impotent old age to the ſeruice of GOD? XVI.

Aſſuredly, GOD requireth the fatteſt, the faireſt, and without blemiſh for Sacrifice: in euery peace-offering, *All the fat is the* LORDS. Hee rebuked and puniſhed thoſe who offered to him the worſt part of their ſubſtance; the blinde, the lame, and the ſicke. This GOD required in the ſubſtance of his people; but hee requireth otherwiſe in themſelues. In themſelues hee requireth, not onely the beſt part, but the entire; if the Diuell hath any part, GOD careth for none. XVII. *Leu.* 3. *Mal.* 1. 8. XVIII.

If then the laſt age of thy life bee ſo inſufficient, ſo vnfit for true repentance? what account wilt thou make of the laſt houre thereof? Dareſt thou aduenture to deferre this great and weighty worke of thy ſoule, vntill the laſt houre, wherein it is poſſible it ſhould be performed? O heauy houre! O dangerous XIX.

XX. delay! It is the nature of good things to be hardly attained; and doeſt thou thinke to attaine the moſt excellent good, the Kingdome of Heauen, the ſocietie and ſeate of Angels, the ſight of GOD, with ſo little
XXI. labour? at ſo low a price? Is it not againſt the law of iuſtice, that he who ſpendeth his whole life in the ſeruice of the Diuell, ſhould expect wages or reward of GOD? Doth not the iudgement againſt the fiue fooliſh Virgins make thee afraid, who neuer made preparation for Oyle, vntill the Bridegroome was ready to enter?

Search the Scriptures, and thou ſhalt finde it a ge-
XXII. nerall rule; Such as the life is, ſuch is the death. *Siracides* ſaith: *The way of ſinners is paued with ſtones; but at the end thereof is hell, darkneſſe, and paines.* The Pro-
Eccl. 21. 10. phet *Dauid* ſaith, that GOD *rewardeth euery man ac-*
Pſal. 61. 12. *cording to his workes.* Saint *Paul* auoucheth, that the
1. Cor. 1. end of the wicked, is according to their workes. A-
Gal. 6. gaine, the ſame Apoſtle ſaith: *Looke what a man ſoweth, that ſhall he reape. Hee that ſoweth in the fleſh, ſhall of the fleſh reape corruption; he that ſoweth in the Spirit, ſhall of the ſpirit reape euerlaſting life.* Generally, if all the Scriptures were powred forth; thou ſhalt finde no one ſentence more earneſtly beaten vpon, more often repeated, then that the end of all things is agreeable to the meane proceedings. If then the end of a
XXIII. man be anſwerable to his life; if naturally the end of all things be anſwerable to the middle paſſages; what can bee expected from a wicked life, but a wretched end? Doth not a Tree fall that wayes, whither by growing it doth incline? Hee whoſe actions, whoſe

cogi-

cogitations, whoſe whole life did incline towards hell; whither, in the end, will he fall? where will hee lye? where ſhall he abide? Heauen and hell are directly oppoſite, and a great diſtance lyeth betweene them; the wayes vnto them are full contrary. If all thy life time thou doeſt trauell the way to hell, is it probable, is it poſſible that in the end thou ſhalt arriue in heauen? Luk. 16. 26.

GOD can indeed, when he pleaſe, inſpire into thee true repentance: it is impiety to abridge either his mercy or his power. But, how often hath hee done it in the laſt houre of life? how many doe then truely repent? Is not all that which thou canſt doe in this houre, rather vpon neceſſity, then choyce of thy will? conſtrained rather, then freely performed? proceeding rather from feare, then from loue? Or if it bee from loue, yet not of GOD, but of thy ſelfe; for auoiding thoſe dangers, which otherwiſe thou ſhouldeſt incurre. Againe, of what valuation can it bee to GOD, what thankes ſhall it bee to thy ſelfe; if thou forſake thy pleaſures, if thou abandon thy ſinnes, when thou haſt no longer time to enioy them? Aſſuredly, it is farre more acceptable to GOD, to repent and forſake thy ſinnes, when thou haſt both time, and power, and opportunitie to ſinne. And further, how ſhalt thou bee able to fixe thy thoughts earneſtly vpon the buſineſſe of thy ſoule, when the guiltineſſe of ſinne, the loue of the world, the paines, and (which is worſe) the extreme feare of death, ſhall not ſuffer thee ſo to collect thy ſpirit, as is requiſite in ſo waighty a worke? Laſtly, thy long continued cuſtome XXIV.

of ſinne, being growne to a habite, to a nature within thee; will hardly in one inſtant be altered. Herevpon we haue often ſeen, that many, who ſhew good ſignes of repentance in ſome grieuous ſickneſſe; when they recouer health, become as euill as they were before. Herevpon alſo the Prophet *Ieremy* ſaith: *Can the Æthiopian change his hue, or the Leopard his ſpots? then may you alſo doe good, that are accuſtomed to doe euill.* Ier. 23. 23.

XXV. O miſerable ſoule! if thou ſetteſt thy ſaluation vpon this hazzard. Doubtleſſe, the Diuell gathereth ſuch aduantage by thy delay, that if hee can poſſeſſe thee all this life, hee will hardly loſe thee at the houre of death. Thou haſt little experience in ſpirituall matters, if thou knoweſt not that hee is moſt violent at the laſt: like an expert ſouldier, who reſerueth his beſt force, till the iſſue of the field. If hee winneth that skirmiſh, hee hath enough. Either thou

XXVI. ſhalt want opportunitie to repent, by reaſon of the ſudden ſurprize of death; or elſe thou ſhalt finde thy will heauy and dull, thy power daunted & diſtracted, both diſabled for the accompliſhment of that weighty worke.

In regard of the firſt, the Wiſe-man ſaith: *Make no tarrying to turne vnto the* LORD, *and put not off from day to day; for ſuddenly ſhall his wrath breake forth, and in thy ſecuritie thou ſhalt bee deſtroyed.* Eccleſ. 5. 4. In regard of the other, GOD hath ſaid; *They ſhall call vpon mee, but I will not heare: they ſhall ſeeke me early, but they ſhall not finde me.* Prou. 1. 28. Not, that GOD faileth in his promiſe of receiuing a ſinner, whenſoeuer he ſhall con-

conuert: but becauſe this turning to God, when he is turning out of the world, is commonly no true conuerſion; but ſuch as that whereof God ſpeaketh by the Prophet *Hoſea*: *They howle and roare vpon their beds, and doe not call vpon me in their hearts.*

XXVII To dye well is a long Art, which thou haſt but a ſhort life to learne. They, who haue long furniſhed themſelues with all ſpirituall meanes, finde worke enough to beare through the extreme violence of this brunt. How then ſhalt thou (careleſſe ſoule) if thou wilt neuer apprehend opportunitie, be in hope to atchieue it? when the onſet of the enemy ſhall be moſt furious, and thou, through paines of body, and perplexitie of minde, leaſt able to reſiſt: when impediments ſhall be multiplyed, helpes diminiſhed; the diſtraction great, the inclination little, the leaſure none.

XXVIII For, at the houre of death, they are ſo many and ſo great things, which will cauſe thee to dye; that thou ſhalt haue, neither minde, nor time, nor ſtrength to dye well.

How dareſt thou aduenture then (O deſperate ſoule) to let the leaſt occaſion eſcape thee? to deferre one day, for the change of thy life? Dareſt thou aduenture to croſſe thoſe ſeas without any feare, wherein ſo many paſſengers haue periſhed? whereof ſo many skilfull Pilotes doe doubtfully and fearefully make report? God dyed, that ſinne ſhould dye; and wilt thou haue it liue one moment within thee?

XXIX. Aſſuredly there is no greater wiſedome in this world, then to doe as *Sampſon* did, when he was aſſayled by the *Philiſtims*; To breake thy bands at once;

once; to ſhake off the ſhackles of worldly delights; to caſt off the cloggy cares of this life; and to trace the way that will leade thee to true pleaſure and peace. To this, reaſon, equity, law doe binde thee: to this, heauen, earth, hell, life, death, iuſtice and mercie, doe with ioynt conſent, partly inuite, and partly inforce thee.

XXX. CHRIST hanging vpon the Croſſe, doth preach the crucifying of ſinne vnto thee: the Word which he hath left, is a deſtroying ſword; it muſt aſſuredly kill, either thy ſinnes, or thy ſelfe. Whitherſoeuer thou turneſt thy eyes, all creatures cry to thee, and call thee from thy ſins. Is it poſſible that ſo many violent voices ſhould neuer be heard? neuer be regarded? Can no promiſes, no threats any deale moue thee?

XXXI. What could CHRIST haue done more for thee? hee hath ſpent his bloud, his precious bloud, euery droppe of his precious bloud, to draw thee vnto him. Is it poſſible, that hauing faith, thou ſhouldeſt all thy life time, with ſuch boldneſſe, with ſuch ſecuritie ryot in ſinne? Out vpon thee, impudent, impure ſoule! more accurſed then *Adam*, for whoſe iniquitie all the earth was caſt into a heauy curſe: more damnable (which I tremble to

XXXII ſpeake) then the Diuell himſelfe. For they ſinned, hauing no example of iuſtice to reſtraine them; but thou, after many examples of GODS implacable iuſtice, doeſt neither abandon nor abate thy ſinning againſt him.

Tell me, Traytor! tell me, thou fuell of hell fire! what couldeſt thou doe more, if all thy faith were a meere

meere fable? if the Goſpell were no other then a counterfeit gloſſe? I ſee that for feare of humane iuſtice, for reuerence and reſpect of men, thou wilt in ſome ſort moderate thy delights; but for feare, or reuerence, or loue of GOD, I ſee thee not abridge one point of thy pleaſure: being ſo farre from brideling, that thou doeſt not diſſemble thy ſinfull deſires. Tell me, heauy beaſt! tell me, blind, mad, ſenſeleſſe foole! what doth the worme of thy conſcience, that thou art ſo ſecure? where is thy faith? where is thy iudgement? where are thy wits? that thou apprehendeſt no feare of ſo heauy, ſo certaine, ſo durable dangers, as are threatned againſt thee. XXXIII.

If any man ſhould ſet dainty meates before thee, and another ſhould tell thee, they were infected with poyſon; wouldſt thou try? wouldeſt thou taſte them? Although they ſhould be very dainty; although thou didſt coniecture, that this was told thee, either vpon error, or for deceit. And if the Prophets, the Apoſtles, the Euangeliſts, if GOD himſelf hath told thee; *Death is in the pot:* Death is in the ſmall *bit*, or rather *bait* of pleaſure, which the Diuell preſenteth to thee; wilt thou not feare, or at the leaſt pauſe, to receiue death with thy proper hands? to drinke damnation with a greedy ſwallow? 2.Reg.4.40 XXXIV.

O miſerable, either deſperate or elſe dull and ſtupid ſoule! deuoted to perpetuall darkneſſe, both inward and outward (for from thoſe to theſe, the paſſage is both ſhort and direct) O blinde, to ſee thy dangers! O ignorant, to vnderſtand thy loſſe! moſt worthy to be both lamented and abhorred of all creatures. How

dareſt thou both willingly and deliberately offend that Maieſtie, which onely is able to pardon thy of-
XXXV. fence? If thou art perſwaded that hee will pardon thee, how *ingratefull* art thou to offer offence to his gracious goodneſſe? If thou doubteſt, whether hee will pardon thee or no: how *vngracious* art thou to prouoke againſt thee his terrible iuſtice? If thou ſhalt neuer repent and change thy carriage, thou increaſeſt vengeance againſt thy ſelfe, in the day of wrath. If by GODS mercy thou ſhalt repent, (for this is not a worke of thy proper power) thou increaſeſt thy ſorrow for deferring the ſame, and for thy long continuance in ſinne. For, in true repentance, our ſorrowes muſt in ſome degree bee anſwerable to our ſinnes:
Eccleſ. 10. euen as the Wiſeman ſaith; *A long diſeaſe is grieuous to the Phyſician.*

And if the pleaſure which thou gaineſt by ſinne, be ſo powerfull to perſwade thee, to make longer ſtay in this dangerous ſtate; If the droſſie delights of this world (which either thou muſt vomit vp againe, or elſe will teare the entrailes within thee) are ſo able to ouerrule thy iudgement: conſider, O my ſoule! what pure pleaſures GOD hath prepared for thoſe, who walke in the obedience of his will. Ariſe, O my ſoule! aduance thy ſelfe on high, whence thou art, and whither thou haſt a dull deſire, after this life to returne. Leaue a while theſe earthly affaires, the beſt whereof are vanities, and the reſt vexations. Mount vp, with the wings of thy ſpirit, to the Land of Promiſe: Behold the pleaſures; behold the plentifull,
XXXVI. the perfect pleaſures which GOD hath prepared, not for

for all thoſe who ceaſe to ſinne (for that doe all at the time of their death) but onely for thoſe who combate and ouercome, both their deſire and delight in ſinne. See whether ſo large pleaſure, be not worth ſo little labour and paine.

But the Apoſtle ſaith, that, *Neither eye hath ſeene, nor eare heard, nor heart conceiued thoſe things which* GOD *hath prepared for them that loue him.* And therefore GOD calleth it *hidden Manna*: affirming that, *No man knoweth it, but he that doth receiue it.* How then ſhall the ſoule of man be able to vnderſtand it? 1.Cor.2.9. Apoc.2.17.

Certainely no eye can *perceiue*; no heart can *conceiue*, theſe high and hidden pleaſures: which ſhould in reaſon mooue thee (O my Soule) to admit a greater opinion of them. Yet by ſome traces of the Scripture, and other infallible circumſtances, thou mayeſt frame thereof a good coniecture; though farre ſhort of the very truth: Eſpecially, if, with the ſame Apoſtle thou wilt humbly entreat; *that the* GOD *of our* LORD IESVS CHRIST, *the Father of glory, would giue vnto thee the ſpirit of wiſedome, and Reuelation (which ſearcheth all things, yea, the deepe things of* GOD) *to lighten the eyes of thy vnderſtanding, that thou maieſt know how great the hope is of his calling, and the riches of his inheritance and glory for the Saints.* XXXVII. Epheſ.1.17, 18. 1.Cor.2.10.

O LORD GOD! our deſires in this life follow our knowledge: And therefore we purſue thoſe pleaſures wherewith wee are acquainted; the good vnknowne is little regarded.

My ſenſualitie findeth pleaſure in this World; and I haue no faith to finde greater pleaſure in Heauen:

XXXVIII. Wherevpon my desires are grappled to the ground, and neuer aspire to things aboue. O Sunne of righteousnesse! shine into me: dispell this darknesse of ignorance and vnbeliefe: illuminate my vnderstanding, enlarge my knowledge. And although in this flesh, I cannot attaine to a full view of thee; yet shew to mee thy back-parts, as thou didst to thy seruant *Moses*; euen some small glimpse of thy glory. Let me know my heauen, O LORD, and I know I shall desire it.

Exod. 3. 23.

PARAG. XI.

A consideration of the ioyes of Heauen.

1. BY *what names the ioyes of Heauen are represented vnto vs.*
2. *How sweet the name of life is to all men.*
3. *Wherefore the life of the Saints is most happy.*
4. *Of the glory of the life of Saints in Heauen.*
5. *Wherefore difference of glory shall cause no complaints.*
6. *Of the eternity of the life of Saints.*
7. *Of what estimation a kingdome is in this world.*
8. *What shall be the kingdom of the Saints with* GOD.
9. *Of the largenesse of that kingdome.*
10. *By what rule this kingdome may be esteemed.*
11. *Of the magnificence of the Kingdome of Heauen.*
12. *This world holdeth a middle state betweene Heauen and Hell.*

13. *The*

13. *The glory of heauen is agreeable to the glory of Almighty* GOD.

14. *A deſcription of the cœleſtiall Citie.*

15. *What ſhall be the ſocietie in Heauen.*

16. *Of the number, nature, and order of Angels.*

17. *Of the number, nobilitie, and order of Saints.*

18. *Of the holy humanitie of* IESVS CHRIST.

19. *The true life of a Chriſtian.*

20. *The felicities of Heauen cannot bee vnderſtood by any, but thoſe who enioy them.*

21. *The felicities which ſhall appertaine to the body.*

22. GOD *loueth man in ſinne, but not ſinne in man.*

23. *Wherefore* GOD *fauoureth, and honoureth our fleſh.*

24. *The felicities which ſhall appertaine to the ſoule.*

25. *The loue which the Saints ſhall beare, both towards* GOD, *and one towards another.*

26. *The reaſon of the vnion that ſhall bee among the Saints.*

27. *The nature of loue.*

28. *The reaſon of the combate between the body and the ſoule.*

29. *The eſſentiall glory of the Saints, wherein it conſiſts.*

30. *The perfections of all creatures are more fully in* GOD *then in themſelues.*

31. *The perfection of* GOD *farre exceedeth the perfections of all creatures.*

32. *The preſence of* GOD *ſhall giue full ſacietie both to ſoule and body.*

33. *Proofes of the ioy and glory, which ſhall proceed from the viſion of* GOD.

34. *From this glory ſhall enſue perpetuall praiſes to* GOD.

35. *A longing of the ſoule after this glory.*

36. *The ioy of the ſoule in the firſt meeting of the company of heauen.*

37. *How delightfull it will be to conſider the dangers that ſhall be eſcaped.*

38. *The perpetuitie of that peace.*

39. *The ioyes of Heauen cannot bee vttered by thoſe who enioy them.*

40. *The paines of Hell are not comparable in greatneſſe to the ioyes of Heauen.*

41. *What labour is required for attaining the ioyes of Heauen.*

42. *At what price this purchaſe is made.*

43. *A complaint of the ſoule for want of feeling of the ioyes of Heauen.*

44. *What ſmall contentment the world doth afford.*

45. *There is no difference betweene doubting of heauen, and not deſiring it.*

46. *The pleaſures of this life are the lime-twigs of the Diuell.*

47. *Our diſability in doing or deſeruing any good.*

48. *What holdeth our deſires from Heauen.*

This



His felicitie, in Scripture, is repreſented to vs by many names; but moſt eſpecially by two: taken from two things, which in this world eſpecially we affect. Life, (*Maſter, what ſhall I doe to inherite eternall life?*) and a kingdome. (*Feare not, little Flocke, for it is your Fathers pleaſure to giue you a Kingdome.*) I.

Luk. 10. 15.

Mat. 22. 35 Mar. 12. 28 Luke 2. 32.

The name of life is ſweet to all men, becauſe naturally wee deſire to preſerue our being, euen in this mortall life; which is faſt chained to infinite change, both of calamities, and of dangers, and finally to death it ſelfe. But that life which is the bleſſed ſtate of thoſe, who haue a full fruition of GOD, is a true, perfect and liuely life: a pure life, a holy life, a ſecure life: a life free from moleſtation, free from change: a moſt happy life, as well for the glory thereof, as for the eternity. II. III.

In this glory there may bee degrees, but there can be no defect. Although, like Starres, one Saint ſhall differ from another, yet all ſhall ſhine: although, like veſſels, one ſhall hold more then another, yet all ſhall be full. Neither ſhall this difference cauſe any to complaine; firſt, becauſe in themſelues they ſhall find no want; ſecondly, becauſe the glory of others ſhall be as their owne. IV. V.

And yet this glory could not make life happy, if it were not alſo perpetuall: the more glorious it is to be enioyed, the more grieuous it would be to be determined: VI.

termined: the very thought of ending, would much abate the pleaſure of enioying. But eternitie addeth ſo much to contentment in this glorious life, as it addeth to continuance: it maketh the pleaſures of this life, euen like it ſelfe; no leſſe then infinite.

VII. Likewiſe, a Kingdome is of ſuch eſtimation with men, that for it they will put their eſtates, their liues, their ſoules in aduenture. They will ſurmount all difficulties and dangers; they will make way through bloud, through wounds, through death, to attaine it: Although it be a ſmall corner-kingdome vpon earth; incident to innumerable both caſualties and cares.

VIII. But this Kingdome is a heauenly Kingdome: an eternall Kingdome: a moſt bleſſed Kingdome. A heauenly Kingdome, farre aboue the tempeſtuous troubles of this inferiour world: an eternall Kingdome, ſubiect neither to declination nor change: a bleſſed Kingdome, furniſhed with all felicities, without any mixture of miſery or griefe. The excellency whereof may bee conſidered in two principall points: largeneſſe, and magnificence: both which wee may conceiue by many cleere coniectures.

2.Tim.4.18
2.Pet.1.11.
Luk.14.15.
Mat.23.34.

IX. For, if it bee true which all Authors affirme, that many ſtarres doe farre exceed the whole body of the earth in greatneſſe: and yet theſe ſtarres beare a very ſmall proportion, in regard of that heauen whereon they are fixed, the face whereof is open to our view; how ſcant is the compaſſe of all the kingdomes vpon earth, in compariſon of the celeſtiall Kingdome, which is aboue the ſtarry heauen, and in vnknowne dimenſions exceedeth that Sphere? Bee aſtoniſhed,

O my ſoule! and altogether rapt from thy bodily ſenſes, vpon conſideration, both of the greatneſſe of this Kingdome, and of the goodneſſe of the King thereof; who hath ſaid vnto thee concerning the ſame, as once hee ſaid to *Abraham* of the land of *Canaan: Lift vp thine eyes now, and looke from the place where thou art: for all the land which thou ſeeſt, will I giue vnto thee for euer.* Proceed alſo to conſider the beauty and maieſtie of that Kingdome, euen by that rule which the Apoſtle hath taught: in eſteeming the inuiſible workes of GOD, by thoſe that are viſible.

Gen. 13. 14, 15.

X.

Rom. 1. 20.

If then GOD hath prouided for theſe our baſe bodies, and ſinfull ſoules, ſuch excellent, ſuch abundant pleaſures, from the ſeruice of all creatures in this world: How excellent, how innumerable are thoſe pleaſures, which are prepared for thoſe glorified bodies and ſoules, which ſhall behold him face to face? If the delights be ſo great and diuers, which hee imparteth as well to the euill, as to the good; to his enemies, as to his friends: what hath he reſerued onely for his good friends? If our priſon yeeld ſuch faire contentments, what will hee doe for vs in his royall Court? If wee finde ſuch comforts in this ſtormie time of teares, what may wee expect in the ſweet ſunne-ſhine of ioy? If this corruptible world, which he ſet vp for a ſmall time, as a cottage or out-houſe, be ſo gorgeous, ſo magnificent, that many deſire no other heauen: what eſtimation ſhall we make of his principall and princely Palace? his eternall habitation? prepared before all worlds, to ſet forth his maieſtie and glory? and for the vttermoſt declaration,

XI.

ration both of his wiſedome and power? It is very like that the palace of *Babylon* was exceeding faire; whereof *Nebuchadnezzar* in this ſort ſpake: *Is not this great Babel, which I haue built, for the houſe of the kingdome, and for the honour of my Maieſtie?* But aſſuredly, all this world of ours, which holdeth a middle ſtate betweene heauen and hell, and (in ſome ſort) participateth of both; ſurpaſſeth not hell ſo farre in beauty and glory, as it is ſurpaſſed by the royall Court of heauen. Which, being framed fit for his Maieſtie, and agreeable to the eſtate of Almightie GOD; is no leſſe gorgeous and great, then his wiſedome could contriue, and his power performe: and that is, aboue all compaſſe of compariſon, infinite.

Dan. 4. 30.

XII.

XIII.

Oh! how amiable are thy dwellings, thou LORD *of Hoſts? my ſoule longeth and panteth to enter into thy Courts, euen thy great Citie, holy and heauenly Hieruſalem; which ſhineth with thy glory, cleere as Cryſtall: Whoſe buildings are of pure gold, like gliſtering glaſſe: whoſe walles and foundations are of precious ſtones; whoſe gates are ſo many entire pearles; whoſe ſtreets are paued with pure gold; gliſtering as glaſſe. Where is no neede of any Sunne, becauſe the* Lambe *is the* Lampe, *that giueth it a large and glorious light. From whoſe ſeat ſtreameth a Riuer of Water of Life, cleare as Cryſtall: and vpon the bankes is planted the Tree of Life; which continually yeeldeth both phyſicke and foode: Where is no curſe, no night, no vncleane thing, but the Throne of* GOD *and of the Lambe. And his ſeruants ſhall ſee his face, and ſerue him, and raigne for euermore.*

Pſal. 84. 1, 2

Apoc. 21. & 22.

XIIII.

When thou wert vpon earth (O my SAVIOVR) in

in thy humbled eſtate, the *Centurion* profeſſed himſelfe vnworthy (and ſo he was) that thou ſhouldeſt come vnder his roofe; although in probabilitie, neither framed nor furniſhed in the meaneſt faſhion. On the other ſide, how vnworthy am I, baſe wretched worme, to enter into this thy heauenly habitation, prepared for thy glorious eſtate? *O how amiable are thy dwellings, thou* LORD *of hoſts? Bleſſed are they whom* (thou ſhalt make worthy to) *dwell in thy houſe; they ſhall alway be praiſing thee.* *Matth.8.8.* *Pſa.84.1,4*

But there is no place can afford true felicitie, if the ſocietie be not ſutable to the beauties and perfections thereof. A Country is much eſteemed according to the nature and qualitie of the inhabitants: if they be many, if of noble nature, if of generous diſpoſition, if all ayming at one common end. Who then are the inhabitants of this celeſtiall Citie? Heere is the full Aſſembly of Angels (of whom in this world we haue the ſeruice, but not the ſight) in number anſwerable to the large capacitie of that place: moſt amiable, moſt admirable creatures in beauty; diſpoſed in moſt excellent order. Heere are the ancient Worthies, or rather wonders of this world; the Patriarches, the Prophets, the Apoſtles, the Euangeliſts, the Martyrs, the Confeſſors; and generally, all the company of Saints; in ſuch multitude, that *they cannot be numbred.* For nobilitie, all the children of GOD; holding ſuch order for the places and proportions of their glory, as it pleaſeth the diuine Wiſedome to diſpoſe. And aboue all, heere is the holy humanitie of our Sauiour CHRIST, ſeated in the height of maieſtie, at the right

XV. XVI. XVII. *Apoc.7.2.* XVIII.

right hand of the FATHER; being the head of that bleſſed body of Saints.

O ſweet ſocietie! what ſhall I ſay of thee? It ſeemeth a preſumption to deſire thee, and yet without deſire of thee I cannot liue. For, *the righteous man doth liue by faith.* If then I haue the faith to beleeue thee, I cannot but haue the deſire to enioy thee.

Hab. 2. 4. *Heb.* 10 38. *Gal* 3, 11. *Rom.* 1, 17.

XIX. The true life of a Chriſtian is faith. Our ſenſes may be deceiued, and thereby poſſeſſe our opinion with errour. I cannot haue this life of Chriſtianitie, if my faith be not more aſſured then my ſenſe: and if my deſire be not agreeable to my faith.

Well, this is the ſeate, this is the ſocietie, which GOD hath appointed for thoſe, who will ſtraine their ſtrength in this world to ſerue him. Wherein, what full felicities they ſhall enioy, endeuour not to expreſſe, O my ſoule! thou art nothing neere able to vnderſtand them. Thou art ſo farre from vnderſtanding, as thou art from enioying them; becauſe no man doth vnderſtand them, but they who enioy them.

XX. Onely thou mayeſt afarre off looke towards them, and (ſo cleare as the cloudineſſe of fleſh and bloud wil permit) in two diſtinct parts take a view of them: as they ſhall principally pertaine, either to the body or to the ſoule.

XXI. For this filthy fleſh, which is now cumberſome and offenſiue to the ſoule, and ſubiect to many mutations, ſhall in the generall reſurrection, bee changed and made moſt glorious. It ſhall caſt off all corruption, and therewith alſo the deformities and calamities which proceed from the ſame. *There ſhall not bee*

Eſay 35. 6.

one

one feeble; but the lame ſhall leape as a Hart, and the dumbe ſhall ſing. For if the blinde and the lame were not permitted to enter into *Dauids* houſe, much leſſe ſhall any deformity or defect, either enter or approch the houſe of GOD. And as the ſoule, by conforming it ſelfe to the will of GOD, ſhall bee made partaker of the glory of GOD, ſo the body, by conforming it ſelfe (contrary to the nature thereof) to the will of the ſoule, ſhall be made partaker of the perfection and glory of the ſoule; and bee ſet therewith in a moſt flouriſhing and neuer-fading ſtate of many high perfections.

It ſhall be adorned with moſt bright beauty, euen as the Wiſeman ſaith; *In the time of their viſion they ſhall ſhine. Moſes* ſaw GOD but imperfectly and a while, and his face did ſhine; how then ſhall they ſhine, who ſhall perfectly behold his face for euer? Our SAVIOVR did ſomewhat deſcribe this glorious beauty, when he ſaid: *The iuſt men ſhall ſhine as the Sunne in the Kingdome of their Father.*

It ſhall alſo bee deliuered from the limpiſh heauineſſe, wherewith it is clogged and incumbred in this life; and bee in agilitie equall with the Angels. For as they enioy equall glory, ſo ſhall there be no difference in their gifts. The thought of man is not more ſwift; when the Sunne riſeth in the Eaſt, the beames thereof are not more ſuddenly darted into the Weſt; then that ſhall bee both ſwift and ſudden in performing motion. *They ſhall mount vp with wings as Eagles; they ſhall runne and not bee weary; they ſhall walke and not faint.* Hereto ſhall bee added a moſt

1. Sap. 37.

Matth. 13. 2.

Eſa. 40. 31.

large liberty; no limits to include, no ſtop to reſtraine it, from paſſing freely whither it pleaſe. Hereto the
IV. ſtrength thereof ſhall bee as the ſtrength of Angels; nothing ſhall reſiſt it, euery thing ſhall giue it way: it ſhall ſtriue with no greater ſtraine in effecting any thing, then we doe in the motion of our eyes.

Further, it ſhall be deliuered from all diſeaſes and
V. paines of this life, and ſhall enioy a ſtrong and ſtable conſtitution of health. No ſickneſſe ſhall ſeize vpon it; no infirmitie, no debilitie ſhall approach vnto it,
Pſal. 37. 39. grow vpon it, preuaile againſt it: becauſe, *The health of the righteous is from the* LORD.

VI. Aboue all, it ſhall be wholly filled with vnſpeakeable delight. What doe I ſay, *filled?* it ſhall bee inebriated, not hauing ſenſe of any other thing. What doe I ſay, *wholly?* Euery part, euery ſenſe ſhall be ſatiated with delight of the proper obiect. Not like the corruptible pleaſures of this life (which are as a ſmokie fire in cold weather; whereof the ſmoke is more noyſome, then the heate is comfortable) but exceeding them, ſo farre in excellencie, as they doe, both in cauſe and in continuance: ſo farre in plenty, as they
Pſal. 30. 8. doe in place. *It ſhall bee ſatisfied with the abundance of* GODS *Houſe: and he ſhall giue it drinke of his pleaſures, as out of a Riuer.*

VII. Laſtly, it ſhall bee crowned with immortalitie; whereby it ſhall be aſſured, neuer to diſſolue, neuer to decline; but to endure ſo long in the ſame perfect ſtate, as Almighty GOD himſelfe ſhall endure. For hee who cauſeth the heauens to continue vvithout change, ſo many thouſand yeeres ſince they vvere created;

created; ſhall alſo cauſe the bodies of Saints alwayes to flouriſh, euen as the Wiſe-man ſaith: *The iuſt ſhall liue for euer.* And this ſhall be the accompliſhment of their felicitie. For if the Prophet *Dauid* thought one day in GODS earthly houſe, better then a thouſand in another place; what eſtimation ſhall we make of infinite eternitie, in this heauenly Houſe and habitation of GOD?

XXII. O louer of man! O thou who loueſt man in ſinne, although thou loueſt not ſinne in man! what hath our filthy fleſh worthy of this honour? It ſhould in right be tyed rather in a ſtable with beaſts, for feeding and following moſt beaſtly appetites, then ſit in thy Sanctuary among thine Angels: Duſt ſhould by nature remaine with duſt, and not bee aduanced aboue the heauens. But as thou diddeſt honour *Iſmael*, the ſonne XXIII. of a bond-woman, becauſe he did appertaine to *Abraham*; ſo thou art pleaſed likewiſe to affoord ſuch fauour to this baſe brood of corruption, for the dependency thereof vpon thine onely Sonne. The parts ſhall participate with the head, and be like vnto it. As he hath communicated with vs in nature, ſo ſhall we communicate with him in glory.

XXIV. But how much the ſoule is more noble then the body, ſo much more capable is it of greater felicities. It ſhall bee filled with perfect wiſedome, and ſhall behold it face to face. *Now I know in part* (ſaith the Apoſtle) *but then ſhall I know, euen as I am knowne.* Then ſhall t behold and know the inuiſible nature of the bleſſed Trinity; the power of the FATHER, the wiſedome of the SONNE, the goodneſſe of the holy

holy GHOST. The bottomlesse depth of GODS iudgements, now vnsearchable, shall then bee seene;
Psal. 36. 9. euen as the Prophet said; *In thy light, wee shall see light.* And in beholding GOD, it shall behold the causes, natures, and ends of all things, which GOD hath made of nature to be knowne; because they are more cleere and conspicuous in GOD, then in themselues. Then shall all men be knowne of all: neither shall any, either qualitie or action, be secret to any.
Ioh. 17. 3. And this is the end of all our endeuours: *This is euerlasting life* (saith our Sauiour) *to know thee the True* GOD, *and* IESVS CHRIST, *whom thou hast sent.*

2. Also, it shall bee rauished with perfect loue, both towards GOD, for the infinite causes of loue which in him shall appeare; and towards the Saints, for that it shall perceiue them to loue, and to be loued of GOD, both so much as it selfe, and for the same
XXV. cause. It shall loue GOD more then it selfe; because it shall perceiue that GOD loueth it more, then it is able to loue it selfe. The Saints it shall loue equally with it selfe; as being members of one body, whereof CHRIST is the head. For if the spirit of man hath power to cause so great vnity as we see between
XXVI. the members of one body: the Spirit of GOD, which is the soule of that body of Saints, shall cause so much more perfect vnion, by how much it is a more noble and powerfull forme, and giueth a more noble and durable being. Herevpon it followeth; first, that it shall conceiue so many particular ioyes, as it shall see causes of loue in God; and these are infinite: secondly, that it shall equally reioyce at the felicitie of

of euery one, as at that which is proper to it ſelfe; whereby euery of the Saints ſhall participate of the excellency of all. For in this vnion, loue ſhall bee in her full perfection; the nature of which vertue, is to make all things common. XXVII

It ſhall alſo hold a moſt ſweet peace and concord in it ſelfe. For, the body and ſoule of euery iuſt man, which in this life are alwaies in combate, by reaſon of the contrariety betweene them (the one being ſpirituall, the other carnall; the one from heauen, the other of the earth) ſhall then be in like concord & conſent, as are our two eyes. For, as one eye cannot be turned any way, but the other alſo turneth therewith; ſo the body and the ſoule ſhall not then bee diuers waies diſtracted, they ſhall not hold any ciuill ſtrife; they ſhall be carried one way, they ſhall be guided by one will, and that ſhall be the will of GOD. 3. XXVIII.

The will of GOD ſhall be the will of the Saints: as they ſhall giue full and free conſent to the will of GOD, ſo ſhall GOD in all things conſent to their will. For, how can the head diſagree from the members? How can one perfect ſpirit bee contrary to it ſelfe? 4.

Herewith it ſhall bee aduanced to a moſt high degree of happineſſe and honour. For, that which here was drowned in the putrifaction of fleſh; *conſtitute* in miſeries, *deſtitute* both of comfort and of helpe; entangled with infirmities, loden with lothſome ſins: In a word, doing nothing but ſinne, finding nothing but miſeries, which are the reward of ſinne: GOD, moued onely by his mercy, will take vnto him. Hee

will cleanſe it, hee will cure it, hee will cloath and adorne it with perfect righteouſneſſe: he will adopt it for one of his ſonnes, and make it a fellow heire of his Kingdome.

He will incorporate it with his onely Sonne, who is in all things equall with himſelfe. In regard whereof, that of the Prophet *Dauid* may not vnfitly bee applyed to thoſe Saints: *I haue ſaid that yee are Gods, and that ye are all the children of the moſt High.*

Pſal. 82. 6.

5. To theſe ſhall be added great ability. For, whatſoeuer they ſhall haue a will to doe, they ſhall alſo haue the power to performe: becauſe he that is omnipotẽt,

6. ſhall in all things conſent to their will. To theſe alſo ſecurity ſhall bee added. For, as they ſhall enioy all things which they can deſire; ſo ſhall they not feare to loſe any thing, which they ſhall enioy: becauſe neither ſhall they bee willing to loſe them, neither will God depriue them againſt their wils; neither can any power take that away, which God is willing they ſhould retaine.

7. Laſtly, they ſhall be filled with perfect pleaſure and ioy, which no vnderſtanding is able to apprehend. And this ſhall proceed from the cleere viſion of Almighty God, in beholding him, *face to face*; in beholding him, *as he is*; wherein conſiſteth the eſſentiall glory and felicity of the Saints, and which is the laſt end and centre of their deſires. For the Soule of man can neuer finde, either ſaciety or reſt, vntill it attaine to this bleſſed viſion; euen as neither the hearing of God, nor conuerſing with him, could ſatisfie the mind of *Moſes*, but rather edged his deſire to be-

1. Cor. 13.
1. Ioh. 3. 2.
XXIX.

hold

hold GODS face. The reaſon is, for that all the pleaſures and contentments of this world, being beames of that Sunne, ſparkles of that fire, are moſt purely and perfectly contained in GOD: the perfections of all XXX. creatures, and whatſoeuer deſerueth either loue or admiration, are more fully in GOD, then in themſelues. Whereof it followeth, that whoſoeuer enioyeth the preſence of GOD, enioyeth the perfections of all creatures; which are able to delight, either body or ſoule.

And, as the Sea receiueth all ſtreames, and yet hath proper waters in far greater aboundance: ſo in GOD XXXI. there is a confluence of the perfections of al creatures, and yet his owne perfection doth infinitely exceede them. With the preſence whereof, all the powers of the minde ſhall be filled, all the ſenſes of the body ſhal XXXII be ſatiated: inſomuch as they ſhall, neither in deſire ſeeke, nor in hope aſpire, nor in imagination faine any greater pleaſure. For, therefore hath GOD made man, that man ſhould receiue by him, *internall* happineſſe of the ſoule, by contemplation of his diuinity; and *externall* of the body, by view of his humanitie. &

The vnderſtanding ſhall reſt, in that light of knowledge; the will ſhall reſt, in loue of that goodneſſe; the deſire ſhall reſt, in fruition of that delight. Euery power of the ſoule ſhall be alwayes hungry, and alwaies ſatisfied; hungry without wanting, and ſatisfied without loathing. The more it hath, the more it ſhall deſire; the more it deſireth, the more it ſhall haue: the more it hath and deſireth, the more it ſhall ſee to be deſired, and had. The three Diſciples ſaw but a XXXIII. glimpſe of this glory vpon Mount *Tabor*, and were ra-

uiſhed with ſuch contentment therewith, that they
Mat. 17. cryed out: *It is good to be here.* When Saint *Paul*
had trauelled from *Ieruſalem* to *Illericum*, and had
viewed in that paſſage the moſt rich and beautifull
parts of the world; being afterwards rapt into the
2. *Cor.* 12 4. third Heauen, and ſeeing the vnſpeakeable pleaſures
of that place, he gaue his iudgement of them both:
That he eſteemed all things of this world *loſſe*, yea,
Phil 3. 8. noyſome *dung*, in regard of the winning of IESVS
CHRIST: And that whatſoeuer vpon earth can
delight either the ſence or thought of man, is infi-
nitely inferiour to the things which GOD hath pre-
pared for thoſe who loue him. This alſo did the Pro-
Pſal. 16. 11. phet *Dauid* in theſe words teſtifie, *In thy preſence is*
the fulneſſe of ioy, and at thy right hand are pleaſures for
euermore. This did CHRIST himſelfe expreſſe,
in pronouncing happineſſe to the pure in heart, *be-*
Matth. 5. 8. *cauſe they ſhall ſee* GOD. And therefore he formed
this requeſt for thoſe that his Father had giuen vnto
Ioh. 17. 24. him: *Father, I will that they be with me, euen where I*
am; that they may behold my glory which thou haſt gi-
1. *Reg.* 10. *uen mee.* Aſſuredly, if the Queene of *Saba* eſteemed
them happy, who ſtood in the preſence of *Salomon*,
Mat. 12. 24 and heard his wiſedome: *Behold, a greater then* Salo-
mon *is heere.*

XXXIIII. Hereupon it ſhall follow, that all the faculties both
of the ſoule & of the body, ſhall alwayes prayſe GOD,
without either intermiſſion or end. The Saints ſhall
neuer bee weary of prayſing GOD with that ſong,
Reu. 14. 3. which Saint *Iohn* calleth a *new Song.* For that, al-
though it bee one common praiſe, anſwerable to one
common

common glory, which all the ſociety of Saints enioy; yet in regard of the ioy and delight which ariſeth, both from the glory and from the praiſe, it is alwaies freſh and new vnto them. This heauenly harmony ſhall neuer be old. As the glory, ſo the praiſe of the Saints ſhall neuer ceaſe, and euer be new; it ſhall euer be new, yet neuer either alter or grow old. *O how amiable are thy dwellings, thou Lord of hoſts! Bleſſed are they who dwell in thy houſe; they ſhall alwaies be praiſing thee.* Pſal. 84. 1, 4

Very glorious things are ſpoken of thee, O thou Citie of GOD! O glorious City! when ſhall I enter into thee? when ſhall I enioy thee? to ſee my GOD; to conuerſe with that company which dwelleth in thee, in felicitie and peace, *paſſing all vnderſtanding.* Pſal. 87. 3. XXXV. Phil. 4.

O eternall Kingdome! O light! O life! not ſo much to be ſpoken of, as to be deſired; as by all endeuours to be approached. O bleſſed eſtate! not to bee expreſſed, euen by thoſe who enioy thee. O onely purchaſe! worthy the precious bloud of IESVS CHRIST. how can I beleeue thee, and not admire thee? how can I hope for thee, and not extoll thee? how can I thinke of thee, and not long for thee? O that the contention and ſtrife of this preſent ſtate were at an end! O that the time of my trauell, or rather of my baniſhment from this heauenly home were expired! who can regard this languiſhing life, that hath any faith or feeling in thee?

Tell me, O my ſoule! what a happy houre will that be, which will knock at thy gates, and call thee forth; from priſon, to libertie? from troubleſome trauell, to

ioyfull reſt? from a liuing death, to immortall life? wherein, when others ſhall feare, thou ſhalt looke vp; *Luk. 21. 28.* *becauſe thy redemption draweth neere.* Then ſhall the companies of Saints meete thee, with congratulations and ioy, for thy deliuery out of the oppreſſion of *Egypt.* *Cant. 2. 10.* Then ſhall the Spouſe meete thee, and ſay; *Ariſe, my loue, my faire one, and come thy way: for behold, winter is paſt, the ſhowre is ouer, the flowers haue appeared in* *Cant. 8. 5.* *our Land.* Then ſhall the Angels maruell and ſay; *Who is this that commeth vp out of the wilderneſſe, leaning vpon her Welbeloued?* What honour will it bee vnto thee, when they ſhall preſent thee before the Throne of the bleſſed Trinitie, with a ioyfull memoriall, of the good which thou haſt done, and of the euil which thou haſt ſuffered for the loue of GOD? When thy bleſſed *Sauiour* ſhall ſtep forth vnto thee, and ſay: WELL-DONE, *faithfull Seruant*, WEL-COME *into thy Maſters ioy?* What ioy ſhall then be rendred to thee, for all the trauerſes and afflictions of this life? of what dignity? of what valuation ſhall vertue then bee iudged?

XXXVII How delightfull will it be vnto thee, after ſafe arriuall, to caſt backe thine eyes, and view the dangerous Voyage that thou haſt made: when thou ſhalt ſee the tempeſts wherwith thou haſt been toſſed, the ſtreights which thou haſt paſſed, the awayts which thou haſt auoyded? how many millions daily periſh; and with how few thou diddeſt eſcape? Then ſhalt thou ſing *Pſal. 94. 17* with the Princely Prophet: *If the Lord had not helped me, it had not failed but my ſoule ſhould haue beene put to ſilence.*

What

What ioy is daily made, when new inhabitants arriue, to furniſh the voyd ſeats of that cœleſtial Citie? For aſſuredly, if there bee much ioy in heauen at the *conuerſion* of ſinners, much greater will the ioy bee when they ſhall be *glorified*. O how ſweet will then be the fruit of vertue, whoſe roote in this world is eſteemed ſo bitter? How pleaſant will that peace bee, after this troubleſome warfare? after great variety of perils, that eternall ſecurity? after this wearineſſe, that ſweet reſt? The children of *Iſrael* went vp armed out of *Egypt*, but when they came into the Land of Promiſe, they laid downe their weapons, they forgat their feare: euery man ſate ſecurely vnder his Figge-tree, and vnder his Vine. Here now is our place of combate; heere we are ſet in the ſtate of ſtrife: there ſhall our warre be at an end. There ſhall the ſecure ſoules neither feele nor feare the fiery darts of their enemy; there ſhall they not dread either his ſtratagems, or his ſtrength. Thither the ſight doth not pierce, there the hiſſing is not heard of the poyſonous Baſiliske; but the glory of GOD doth enlighten that Region, and the ſoft and ſweet breath of the holy Spirit doth refreſh it.

Luk.15.

XXXVIII.

Exod. 13. 13.

1.Reg.4.25

O pleaſant peace! O ſweet ſecurity! what can bee ſufficiently ſaid of thee? I acknowledge with the woman of *Samaria*, not only that this Well is very deepe, but that I want a bucket to draw. Thou canſt not be vnderſtood of thoſe who enioy thee not; thou canſt not bee vttered of thoſe who enioy thee. O yee ſonnes of *Adam*! O blinde generation! miſerable and loſt ſheepe! if this be your Countrey, whither do you

Iohn 4.

XXXIX.

you range? if this bee your pasture, whither doe you stray? whither wander you, if this bee your home? what doe you? wherefore stand you looking about? wherefore will you lose these ioyes (the least whereof are both perpetuall, and greater then the world can afford) for a little idle ease?

XL. Assuredly, if wee should endure the torments of hell a long season, to enioy these felicities a very short time, our paines should bee more then manifoldly requited.

XLI. And if thou demandest (O man) what labour is required of thee to attaine these ioyes; listen what thy Sauiour hath said: *The Kingdome of Heauen suffereth violence, and the violent take it by force.* If thou canst violently breake those knots which hold thee in delay of sin, if with violent desire thou canst affect this Kingdome, thou shalt not faile to come vnto it.

Mat. 11. 11.

O weake man! wherefore art thou troubled about the labour? CHRIST hath discharged for thee both the paines and the price. Listen againe what he saith vnto thee: *The Kingdome of Heauen is like a treasure hid in a field, which when a man hath found, hee goeth and sels all that he hath, and buyeth that field.* Loe, here the purchase is laid before thee; it is so much worth as all that thou hast: it is valued to thee as thou valuest thy selfe. Make away all thy desires in things of this life, let all thy ioy be fixed thereon, and thou shalt haue it. CHRIST hath giuen himselfe to purchase thee a Kingdome: Let not sinne raigne in thy body, but giue thy selfe in loue vnto him, and he will giue himselfe and his Fathers Kingdome to thee.

Mat. 13. 41

XLII. But alas! O my soule, where art thou? what doest thou?

thou? where is thy ioy? where is thy desire & loue, wherewith thy thoughts should be enflamed? Alas! how art thou chained with the enchantments of this vgly earth! how art thou drowned in drowsinesse, O my soule! that thou art so careleſſe, so senceleſſe of true spirituall pleasures? and so fond vpon the vanities and vexations of this life? Tell mee; doest thou beleeue that there is a Kingdome of Heauen, wherein thou art enrolled a Cittizen? whereto thou art adopted an heyre? and hast thou no longing loue to be possessed thereof? Alas! how faint is thy faith? how vnbeleeuing is thy beliefe? Tell me, I pray thee; what entertainment hath entangled thee in the loue of this life? what doest thou find therein, but wanting and wishing? from whence arise two tortures of the minde, hope and feare? how art thou busied therein, as is the Spider, which consumeth the very bowels, in weauing curious Nets onely to catch flyes? O my soule! it is not any true contentment or satisfaction in the pleasures of this world, but it is thine owne heauinesse that holdeth thee downe; it is thine owne dulnesse that doth vndoe thee. XLIII. XLIIII

There is no difference betweene doubting of this happinesse, and not desiring it. If then thou hast any sparkles of faith, if thou doubtest not of this felicitie; shake off thy sleepy sloth, away with this vncheerefulnesse, away with this dead dulnesse, away with all thy prophane earthly pleasures; those lime-twigs of the Diuell, which cleauing to the feathers of thy deuotion, make thee vnable to mount vpward. O my GOD! oh! that I could so free my affections; Oh! XLV. XLVI.

that I could *heaue* vp my *heauie* heart vnto thee; oh! that I were in deſire, as I am indeed, a ſoiourner, a traueller, a ſtranger vpon earth; oh! that I could trauaile as a woman in childbirth, to be deliuered of this lumpiſh load of ſenſuality; and to ſolace my ſelfe only in deſire, in hope, in aſſurance of thee.

This doe I deſire (O LORD) or rather weakely wiſh. For I am ſo fettered with fleſh and bloud, as I am ſo farre from performing it, that I cānot deſire it in ſuch ſort as I ſhould. It is nature that chaineth mee within this dungeon, it is nature that drowneth mee in this dead ſea of worldlineſſe; I cannot indure to thinke vpon, much leſſe to deſire a diſſolution, if this nature be not ouer-ruled by thy grace. Thou knoweſt (O LORD) that I can neither doe nor deſire any
Gen. 19. 16 good, but by thee. I am *loth*, with *Lot*, to depart out of *Sodom*; I finde many ſtayes, many occaſions hold me backe: I ſhall neuer breake from them, except it ſhall pleaſe thee to bee mercifull to mee, and drawe me forth.

PARAG. XII.

A Prayer.

1. OF GOD, *in regard of his iucomprehenſible nature.*
2. *What* GOD *hath declared himſelfe to be.*
3. *How* GOD *alwayes giueth to his ſeruants what they demand.*

4. *Contentment*

4. *Contentment is the onely true abundance.*

5. *How we ſhould aske of* God.

6. *Where and how wee ſhould ſeeke both* God *and our ſelues.*

7. *To what Law* God *is tied.*

8. *It is worſe then hypocriſie, to deny our ſelues to bee ſinners.*

9. *How we hurt our ſelues moſt, how moſt we diſhonour* God.

10. God *hath not onely forgiuen our debts, but made himſelfe a debter to vs.*

11. God *promiſeth more then he hath forgiuen, and yet performeth more then he promiſeth.*

12. *In what regard we may not onely craue, but challenge* Gods *fauours.*

13. *What is able to ſatisfie our ſoules.*

14. *From whence it proceedeth that* God *delighteth to abide with vs.*

15. *How naturall it is for the greateſt goodneſſe to take delight in doing good.*

16. *The goodnes of* God *which we taſte in this world, is (as it were) the firſt ſeruice of this heauenly feaſt.*

17. *What are the breeders of ſenſuall ſecuritie.*

18. *Wherein conſiſteth the principall buſineſſe of a ſpirituall life.*

19. *Our loue is our weight, wherewith wee are carried whitherſoeuer we are borne.*

20. *How wee ſhould bee careleſſe in matters of this world.*

21. *When all worldly things forſake vs, then will* God *ſtand by vs.*

22. GOD *is onely to be beloued.*
23. GOD *is onely to be feared.*
24. *We are to take comfort in aduerſity. and care in proſperitie, and wherefore.*
25. *Of our ſinnes.*
26. *Of our neceſsities and dangers.*
27. *Of the mercies of* GOD.
28. *Of the loue of* GOD *towards diſtreſſed ſinners.*
29. *A petition of the ſoule for theſe mercies.*

O LORD GOD! infinitely great, without quantity; infinitely good, without qualitie; who moueſt and changeſt all things, without either motion or change in thy ſelfe; who art in euery place preſent, in euery place entire; who art within all things, and *contained* in nothing; who art without all things, and *ſuſtained* by nothing; but *containeſt*, *ſuſtaineſt*, and *maintaineſt* all things. O LORD my GOD! who being both the originall and end of al things, canſt not rightly be ſaid to be any thing. I. In regard of thy incomprehenſible nature; I acknowledge that *darkneſse is thy ſecret place, clouds and thicke miſts are round about thee*: I acknowledge, that *thou dwelleſt in the light which cannot be approched.* II. But as thou haſt declared thy ſelfe vnto vs; I know that thou art moſt wiſe in vnderſtanding, moſt mighty in abilitie, moſt louing in will to ſuccour and to ſaue vs.

Pſal. 18. 11

Mat. 11. 12

I beſeech thee, O my GOD! by this wiſedome to guide,

guide, by this power to drawe, by this loue to hold and imbrace mee to thee. Lift vp my lumpiſh ſoule, baniſh from it theſe brutiſh affections; remoue theſe ſcales of ſenſualitie from my blind eyes. Oh! thou who haſt created, who haſt redeemed mee; who haſt both done and prepared ſo much good for me: lighten my vnderſtanding, lift vp my deſire; that I may ſee thee by the one, and conuerſe with thee by the other: That from this dunghill, this dungeon, this baſe baniſhment of earth, I may looke vpon my libertie, and behold thy glory and Maieſtie in heauen. Let my vnderſtanding and my deſire bee ſo dazled with this Sunne, that I may neither ſee nor ſeeke after any other light.

How graciouſly haſt thou paſſed thy word vnto vs, that whoſoeuer asketh, hee ſhall receiue; whoſoeuer ſeeketh, ſhall finde? What wilt thou giue, who haſt laid thy ſelfe thus open? Doubtleſſe, thou longeſt to giue, who deſireſt to be asked. Thou ſtandeſt bound III. by thy promiſe, to giue what wee demand: not alwaies in particular the ſame, but ſometime in the ſame kinde; as *Dauid* obtained not the life of his Son, that was begotten in adultery, but *Salomon* was giuen him by the ſame woman: ſometimes in another kinde; as if thou giueſt not aboundance, yet thou giueſt IIII. contentment, which is the onely true aboundance; if thou freeſt not from troubles, yet thou giueſt patience and ſtrength to endure.

Aſſuredly, thou giueſt whatſoeuer we aske, in ſuch V. ſort as is moſt beneficiall for vs to receiue. LORD, I finde my want of heauenly deſires: I complaine to

thee, I craue them of thee : if not as I ſhould, then this I craue; that I may craue them as I ſhould. For theſe deſires are the life of my ſoule, vnleſſe I deſire thee, I ſhall neuer approach thee. Behold, I ſeeke my loſt ſelfe, and I ſeeke thee whom I haue loſt. I finde my ſelfe amidſt the thicke throng of miſeries; and ſeeke thee among thy manifold mercies. I finde thee in the largeneſſe of thy promiſes; and ſeeke my ſelfe in the aſſurance of them.

VI. Behold, LORD! I craue, and ſeeke, both my ſelfe and thee: my ſelfe, as hauing done many grieuous ſins; thee, as hauing ſuffered for them : my ſelfe, in the crowde of the calamities of this life; thee, in the high Throne of thy heauenly glory. What now wilt thou do? for thou art of abilitie to giue, & thou haſt promiſed that I ſhall receiue and find. Nothing is impoſſible to thee; thou art not tied to any law, but onely not to

VII. deny thy ſelfe: and no leſſe *is it* impoſſible for thee to deceiue me, then to deny thy ſelfe. I know indeed, that

VIII. I am a ſinner : It were worſe then hypocriſie to deny it. I acknowledge alſo that my ſins are many & great; which may ſomewhat abate the ſtrength of my hope. Yet, if they were more, they are farre inferiour to the mercy that hath remitted them, to the price that hath

IX. beene anſwered for them. Wee hurt our ſelues moſt by preſumption, but wee doe moſt diſhonour thee by diſtruſt : wee doe to thee a double iniury, if, after offence againſt thy iuſtice, by ſinning, wee proceede to wrong thy mercy, by diſtruſt. Thou neither denieſt our petitions, nor vpbraideſt thy gifts: if we can *betake* our ſelues towards thee, thou wilt aſſuredly *take* vs to thee. Thou

Thou haſt not only in mercy forgiuen vs our debts, but by thy promiſe, thou haſt made thy ſelfe a debter to vs. O infinite goodneſſe! Thou, in whoſe debt wee were diued very deepe; haſt engaged thy ſelfe more deepe in our debt. Thou haſt promiſed more then thou haſt forgiuen, and yet thou performeſt more then thou haſt promiſed. X. XI.

Thy performance is not only ſure, but with aduantage. As thou art a mercifull creditor to forgiue, ſo art thou both a true and bountifull debtor to pay. Thou art faithfull in thy Word, and I beleeue it. What more ſhould wee ſay vnto thee? In regard of my deſerts, I cannot craue the leaſt of thy fauours; but, in regard of thy promiſe, I may not onely craue, but challenge the greateſt. Thy promiſe hath made thy gift thy debt: thou art no leſſe bound by thy promiſe, then thou couldeſt haue been by my deſert. XII.

Wherefore (O FATHER of mercies) by the rich treaſure of thy mercies, by the truth and largeneſſe of thy promiſe I moſt humbly beſeech thee, caſt downe thy fauourable coũtenance vpõ me; that my thoughts and my deſires may bee carried vp to thee. Let mee no longer bee depriued of this glory and felicitie: giue mee the earneſt thereof, thy holy Spirit: Giue mee thy ſelfe (O my GOD) that by thy light I may begin to ſee it, begin to ioy in it, begin to enioy and poſſeſſe it vpon earth. O LORD my GOD! thou haſt vouchſafed to create me after thine owne Image, and to make me capable of thy ſelfe: fill this thy image with thy ſelfe, for nothing elſe is able to ſatisfie it. XIII.

Come vnto me, O thou who delighteſt to be with the

the children of men! that with all the armes of my affections, I may embrace thee. Alas! I am altogether vnable, either to abide without thee, or to aduance my ſelfe intirely to thee; oh then! vouchſafe, I pray theee, to come vnto me. I doe not pray to thee with *Simon Peter*; LORD, *depart from mee, for I am a ſinfull man*; but for thy loues ſake, for thy kind compaſsions ſake, I beſeech thee, come vnto me, and conuerſe with me, now in this life; that afterwards thou maiſt take me vnto thee, and be *my portion in the land of the liuing*.

Luke 5.

Pſal. 142. 5.

O my FATHER! my feeder and defender! my LORD and my GOD! thou diddeſt not hold it ſufficient, to create vs to thy likeneſſe, to aſſume our likeneſſe vpon thee; to redeeme vs with thy bloud, to purchaſe for vs a heauenly inheritance; but thou delighteſt alſo to come and continue with vs vpon earth: thou haſt followed vs with ſo many fauours, as though thou diddeſt in ſome ſort depend vpon vs.

XIIII. From whence proceedeth this, moſt louing LORD? From our deſerts? or from thy neceſſities? Oh no! but onely from thy mercy and loue; whereby thou art moued to delight more in abiding with vs, then we are deſirous to enioy thy preſence. For, we deſire thee in a weake ſenſe of our miſeries; thou ſeekſt vs in the infinite aboundāce of thy mercies: we, as wanting and expecting ſome benefits from thee; thou, as more liberal, then wee are poore; as more ready to giue, then we are either willing or able to receiue. Doubt leſſe, the fowles haue not ſo naturall a deſire to flye, nor the fiſhes to ſwimme; nor any other thing to exerciſe

exerciſe their moſt proper actions, as it is naturall for the greateſt goodneſſe to take delight in doing good, and in communicating it ſelfe with thoſe who are in neede. XV.

Wherefore, O LORD, with the reiected woman of *Canaan*, I come againe vnto thee, and craue of thee ſome crummes, that fall from thy childrens table. Thy children thou cheereſt with a perpetuall feaſt; they ſit at the table, where thou ſerueſt them with all varietie of ſpirituall dainties. *Luk.* 12. 37

O LORD my GOD! who haſt purchaſed for them their places at this banquet; for the price which they coſt thee; for thy loue and compaſſions ſake, I moſt humbly beſeech thee, giue vnto mee, poore outcaſt, ſome ſmall crummes of their aboundance. Giue me a taſte of that pleaſant fare; that I may contemne, or at the leaſt forbeare, the courſe dyet of this life; and reſerue my appetite onely for that.

Thou giueſt vs ſome meaſure of thy goodneſſe in this world, which is (as it were) the firſt ſeruice of this thy feaſt: But ſuffer mee not, like a groſſe gueſt, to ſtuffe my ſtomacke, and glut my deſire onely vpon that. Giue me ſome taſte of the ſeruices which are to come; and I ſhall ſo much the more reſerue my ſelfe for them, by how much both in excellency & aboundance they exceede. O LORD, I beſeech thee, let mee take ſparingly of the pleaſures of this world; let mee paſſe by them, let mee tread vpon them with diſdainefull ſcorne. Giue mee not in this tranſitory life, either riches or reſt, the two breeders of ſenſuall ſecuritie; but reſerue all in ſtore for mee, in the eter- XVI. XVII.

nall life which is to enſue. Yea, cramme me here with the bread of affliction, make mee drunke with the water of tribulation; that hereafter I may be ſatisfied with thee.

Numb. 32. LORD, I deſire not with the children of *Ruben*, to plant mine inheritance in the land of *Gilead*; becauſe it is an apt place for cattell, and to loſe my portion in the Land of Promiſe; but, one thing I deſire of thee,

Pſa. 27. 4. and that will I not ceaſe to deſire; *That I may dwell in thy houſe all the dayes of my life.*

O LORD my GOD! my redemption and my truſt! fixe my delight onely vpon this hope. Weane mee from the teates of this tranſitorie world, with whoſe corrupt milke I haue been too long nouriſhed. Let me eſteeme the things thereof no better then they deſerue; that is, ſmall, vncertaine, and momentanie: let me altogether renounce the loue of them; in which point conſiſteth the whole buſineſſe of a ſpirituall life;

Luk. 14. euen as thou diddeſt in theſe words declare: *Which of you, minding to build a Tower, ſitteth not downe firſt, and counteth the coſt, whether he haue ſufficient to perform it? Or what King going to warre againſt another King, ſitteth not downe firſt, and taketh counſell, whether he be able with ten thouſand, to meet him who commeth againſt him with twenty thouſand? So likewiſe whoſoeuer he bee of you, who forſaketh not all that he hath, he cannot be my Diſciple.*

But what is this? O LORD IESV! tell mee, thy weake and vnworthy ſeruant, I beſeech thee tell mee, how this may bee inferred, vpon theſe two ſimilitudes? what dependancy, what coherence is there?

betweene

betweene caſting account to build a Tower, between taking aduice to encounter an enemy, and forſaking all that we poſſeſſe? Aſſuredly good. For, as a Tower cannot be built without money, as warre cannot bee managed without Souldiers: So our ſpirituall building cannot bee raiſed, our ſpirituall warfare cannot be marſhalled without renouncing the loue of all that we haue.

All things are carried with their proper weight, to the place of their reſt. Our loue is our weight; with our loue we are carried, whither-ſoeuer we are borne: to heauen, if our loue be heauenly; if earthly, to the earth. Hee that abandoneth his loue to things of this world, will not bee heauy for want of them; will not commit any ſinne to attaine them: hee ſhall eaſily auoid the inuaſions of his enemies. As a King, the more troups of Souldiers he hath, the leſſe hee feares the enterprizes of his enemies: ſo the more a man hath renounced the loue of this world, the leſſe open he lyeth to the aduantages of his great enemy, the Diuell. XIX.

Wherefore, O humane Deity! draw vp my delight, ſettle my deſires wholly vpon thee; that as thou haſt loued and ſought after me, ſo I may loue and long after thee. Let me be careleſſe in matters of this world; careleſſe, but not idle: giue me a careleſneſſe in things of this world, ſo farre from idleneſſe, as from anxitie or diſtruſt. XX.

O my SAVIOVR! when all worldly meanes will fall away and faile, then wilt thou eſpecially relieue me. All worldly helpes depart from vs, when XXI.

we depart out of this world; but then eſpecially, then onely thou wilt ſtand by me. Thou onely wilt ſtand by me, at my death, to ſtrengthen me; in my graue, to reuiue me; at the barre of Iudgement, to acquite me.

XXII. Oh then! let my affections forſake theſe vaine things, which in my greateſt neceſſities forſake mee; let my

2. loue bee lodged onely in thee, who neuer forſakeſt them that truſt in thee.

XXIII. Let my feare alſo be onely in regard of thee: ſeeing all creatures, be they neuer ſo madde or malicious, are but as a fierce Maſtiffe tyed in a chaine: Which although he barke, and hath (perhaps) a good will to bite; yet can he make no neerer approch then the chaine permits. And if they be ſuffred to ſeize vpon me, then are they like the Horſe-leach, wherewith the wiſe Phyſicion vſeth to draw bloud; in ſuch time, and quantitie, as he thinketh conuenient for the cure of his patient.

In any ſtate of this life, whether proſperous or aduerſe; let my eyes bee alwayes fixed on thee: without either truſting to the one, or repining at the o-

XXIV. ther. Yea, rather, in my wants and calamities let mee bee comforted; as being diſcharged thereby of the ſtrict accompt which thou wilt require, for the right emploiment of aboundance, and of eaſe. In proſperitie let me be carefull, that, with thy worldly fauours, I may obtaine alſo thy grace to vſe them. O LORD my GOD! giue me this bleſsing, with all thy bleſſings and benefits of this life, that I may rightly vſe them; that I may be moued by them to expreſſe obedience and thankefulneſſe towards thee. Otherwiſe, I

am

am ſo farre from *deſiring* them, that I humbly *deſire* the want of them. If I want them, thou requireſt not that which thou doeſt not giue. If I haue them, and doe not rightly vſe them; thy benefits will proue the bane of my ſoule: thy bleſſings will much increaſe my curſe.

Gracious GOD! who art an Aduocate, and neither Aduerſarie nor Iudge, to all thoſe who accuſe and condemne themſelues; I proſtrate both my wants, and my vnworthineſſe before thee. I know my ſinnes, I know my neceſſities; I acknowledge them both vnto thee, who onely art of power, to releaſe the one, and relieue the other. XXV. I acknowledge, O LORD, that ſinne was my mother, which brought me into the world: with whom I haue polluted my ſelfe, and begotten the inceſtuous brood of all my ſinnes. A great part of my life I haue paſſed ouer in doing euill, a great part in doing nothing, the reſidue in doing things to little purpoſe. In which vaine courſe, I haue not ſerued IEHOVAH, the LORD of Hoaſts: but rather *Belzebub*, the god of flyes. I haue ranged in this world, much without, but moſt againſt thee: either by ignorance, not knowing thee; or by negligence, not following thee; or by malice, reſiſting thee.

Herewith, innumerable neceſſities are caſt vpon mee; XXVI. I am enuironed with miſeries, I am diſtreſſed with dangers, I walke in this miſerable and dangerous world; *aboue*, the fiery darts of the Diuell, ſtorming vpon my head; *beneath*, his ſubtill ſnares to entrap my feete; *behinde*, a monſtrous multitude of my

ſinnes, purſuing me; *before*, a troope of temptations, ready to receiue me: *on the one ſide*, aduerſities to beat me downe: *on the other*, proſperities to lift me vp (as the Eagle lifteth vp the Shel-fiſh) to giue me thereby a more fatall fall: *within*, the appetites of my fleſh, either ruling, or rebelling: *without*, the world in one hand, preſenting mee (as it did to *Iudas*) thirty pieces of ſiluer, if I will betray thee; in the other, a cord, to halter me in hell for the ſame. I am of condition to be, the *obiect* of miſeries, the *ſubiect* of ſinne; a play of death, a prey of the diuell. For the diuell is a Serpent, condemned by the curſe of GOD to feed vpon earth: man is earth, the very foode of that curſed Serpent.

Wherefore, O LORD IESV! in the ſight of theſe extremities and wants, I cry vnto thee, as blind
Mat.10. *Bartimeus* did, in the want of his ſight; IESVS, *thou ſonne of* Dauid, *haue mercy vpon me.* And the more my ſinnes impoſe ſilence vpon me, ſo much the more will I cry vnto thee: *O Sonne of* Dauid, *haue mercy vpon me.* O good IESV! as thou haſt giuen vnto mee a ſight of my ſinnes, and of the neceſſities where-into they haue brought me; ſo giue me likewiſe a ſight of thy plentifull mercies, and of thy fauourable inclination towards the diſtreſſed: That vpon my confidence therein, thou maiſt ſay to mee in the end, as
Mat.10. *in fine.* thou diddeſt to that blinde man: *Goe thy way, thy faith*
XXVII *hath ſaued thee.* For, with thee there is ſo great aboundance, that when thou giueſt moſt, thou doeſt nothing thereby abate thy ſtore: Thy aboundance is infinite; and therefore cannot admit decreaſe. If wee receiue

receiue ſparingly, it is not for want either of plenty, or of liberalitie in thee; but it is for want of capacitie in our ſelues: euen as they who come to a riuer to draw water, receiue ſo much as their veſſell wil hold. It is a rule in nature; all cauſes worke according to the diſpoſition of the ſubiect. And therefore as fire burneth not in dry wood, and in greene wood alike; ſo thy grace worketh, ſo doeſt thou communicate thy mercies vnto vs, according to the diſpoſition of the ſoule that doth receiue them; euen as the Pſalmiſt ſaith: *Open thy mouth wide, and I will fill it.* *Pſal.81.19.*

Neither is thy pitie and thy loue inferiour to thy plenty; thy loue and thy care towards diſtreſſed ſinners, is no leſſe then infinite. Sinners haue drawn thee from heauen to the earth: they haue cloathed thee with humane fleſh; they made thee wander to ſeeke them out: they cauſed thee to ſay, that their ſaluation was thy foode. For them thou diddeſt faſt, ſweat, labour, watch, ſuſtaine infinite contradictions & contempts. In a word, thou haſt ſo ardently affected their redemption, that thou diddeſt not ceaſe to trauell for the ſame; vntill, being faſtened to the croſſe, between two infamous offenders, thou diddeſt open to them thy bowels, and powre forth euery drop of thy bloud to redeeme them. XXVIII.

Thou diddeſt begin to bleed for them in the Garden: thou diddeſt continue the ſame in *Pilates* Hall; thou diddeſt finiſh it vpon the Croſſe. Thou diddeſt afford many drops of thy bloud in the Garden, many in *Pilates* Hall; but vpon the Croſſe thou diddeſt not reſerue one drop to thy ſelfe.

O LORD of all pitie, plenty, and power! I know thou diddeſt not this in vaine: I aſſure my ſelfe that ſo great loue, ſo great labour cannot be loſt.

XXIX. In this knowledge, in this hope, in this faith I come vnto thee; who neuer repelleſt a ſorrow-beaten ſinner; although he be miſerable, although abominable. Gracious GOD! impart to mee of thine infinite aboundance. O mercifull LORD! let thy infinit pity and loue impart to me of thy infinite aboundance: open and enlarge my ſoule, that I may be apt in a large meaſure to receiue of thy plenty. Remit my ſinnes, remoue my neceſſities, be not ſparing of thy mercies towards me; and ſpare mee not (O LORD) to make me fit to receiue them.

Set my ſoule vpon the racke of repentance, ſtretch it thereon from earth to heauen; that by amendment of life, I may auoid that wrath, which my ſinnes haue deſerued, and my obſtinate perſeuerance did prouoke. Giue mee griefe and ſorrow for my ſinnes, which in all other caſes is vnprofitable; becauſe no loſſe can be recouered by griefe, but onely that which by ſinning we haue loſt. Let me not onely leaue, but hate my ſins; otherwiſe, I ſhall not ceaſe to be guilty of them: for we remaine chargeable with ſo many ſinnes, as we doe not hate.

Arme mee againſt the aſſaults of my ſpirituall enemie; who chargeth vs with a deſperate fury; his reſolution is to kill, or be killed. Let mee bee carefull to quench ſuggeſtions of ſinne, as the very ſparkes of hell fire: becauſe ſuggeſtions of ſin grow to actions; actions draw to vſe; vſe runneth into cuſtome;

cuſtome; cuſtome into habit, and habit into nature.

Let mee dayly finde my ſelfe to increaſe in goodneſſe; otherwiſe to ſuſpect, that I had neuer any goodneſſe at all. Goodneſſe will aſſuredly increaſe: hee that amendeth not, was neuer good. In matters of this life, let mee ſtriue rather to moderate, then to ſatisfie my deſires. I craue not aboundance, but I craue contentment; without which there is no aboundance. Giue me contentment, and giue me therewith what portion thou wilt: for it is not our wants, but our wiſhes and deſires, that make vs poore.

Heare mee, O LORD! receiue the ſoule of thy poore ſeruant, which offereth it ſelfe vnto thee; not for that it is worthy; either thy acceptance, or preſence; being both vnprofitable and vncleane: but for that none other can cleanſe it, & make it worthy to be preſented to thee. Cleanſe it, O LORD! vouchſafe it thy preſence; accept it, good LORD, for to thee onely it ſubmitteth it ſelfe. And as the Iſraelites ſaid to *Gedeon: Raigne thou ouer vs, becauſe thou haſt deliuered vs:* ſo, and much more then ſo, raigne thou within me, O LORD; becauſe thou haſt redeemed me; becauſe thou doeſt preſerue mee; becauſe thou wilt glorifie mee to raigne with thee. *Iud.8.22.*

O my GOD! ſeeing I haue contemned thee, and changed thee for a vile creature, for a baſe and brutiſh pleaſure (which is the greateſt iniurie that can be offered to thee) let me therefore abaſe, contemne and humble my ſelfe, euen to the duſt. Seeing I haue offended

fended thee, in my ſoule, in my body, and in my ſubſtance; let me relinquiſh my loue and good opinion of them all, and caſt them all downe at thy feet: My ſoule, by prayer; my body, by faſting; my ſubſtance, by large workes of charitie. Seeing I haue not feared to commit offence; let mee neuer be faint in vndergoing puniſhment and contempt; which is naturally due to offence.

Call vpon mee in the day of tribulation, I will deliuer thee, and thou ſhalt praiſe me, Pſal. 50.

PARAG. XIII.

A Thankſgiuing, intermixt with confeſsion and Prayer.

1. *WHat doth diſcourage vs to reſort to* GOD.
2. *What doth embolden vs to reſort to him.*
3. *A ſtirring vp of the ſoule to the praiſe of* GOD.
4. *A confeſsion of our vnworthineſse to praiſe him.*
5. *A Prayer that he will make vs worthy.*
6. *A confeſsion of our diſability to praiſe him.*
7. *A Prayer that he will make vs able.*
8. *Of our Creation.*
9. *The excellency of the ſoule of man.*
10. *Our creation bindeth vs wholly to ſerue* GOD.

11. *Of*

11. *Of our bringing vp and preseruation.*
12. *Of our Redemption.*
13. GOD *did not redeeme vs for our owne goodnesse.*
14. *Nor for any necessitie to himselfe.*
15. *But of his owne free goodnesse and grace.*
16. *Of the application of our redemption, by meanes of the Sacraments.*
17. *Of our falling into voluntary sinne after Baptisme.*
18. *Of* GODS *toleration and protection of vs, being in the state of sinne.*
19. *Of our Vocation both outward and inward.*
20. *Of our Iustification.*
21. *The benefit of our redemption without Iustification is vnprofitable.*
22. *The benefit of Iustification exceedeth the benefit of creation.*
23. *The beauty of a iustified Soule.*
24. *It is more to iustifie a sinner, then to make a world.*
25. *Without Iustification, all other benefits had beene burthens to vs.*
26. *Our preseruation both in the state of nature, and of grace.*
27. GODS *gracious assistance to our soules.*
28. *The assistance of* GOD *to our bodies.*
29. *The benefits which* GOD *particularly bestoweth on vs, are sure signes of his especiall loue.*
30. *Particular benefits wherewith* GOD *hath fauoured many.*
31. *Our weakenesse in holding and vsing the graces of* GOD.
32. *The not-going forward in the seruice of* GOD, *doth*

doth neceſsarily inferre a going backe.

33. *The reaſon wherefore we receiue or loſe the benefits of* God.

34. *A Prayer.*

35. *The world is wrapped in darkneſse, and thereby made ſubiect to the prince of darkneſſe.*

O Lord Iesvs! infinite in pitie, infinite in power, infinite alſo both in thy reward & in thy reuenge: I am weakely (thou knoweſt) rather willing, then deſirous; with my ſoule to loue thee, with my fleſh to feare thee, with my minde to honour thee, with my mouth to praiſe thee, with my whole ſubſtance to ſerue thee; to commend my whole ſubſtance into thy protection.

I. But alas! I am ſo clogged with corruption, I am ſo drowned in fleſh and bloud, that I ſcarce either dare, or can lift vp my head and looke towards thee. And yet, why ſhould I be aſhamed, when thou doeſt inuite me? Why ſhould I be faint, when thou doeſt not only encourage, but enable me? or at leaſt accept my weake endeuour?

II.

III. Striue then, O the very bowels of my ſoule! ſtriue with all your ſtrength, to raiſe your thoughts out of this mire of mortalitie wherein they ſticke; out of theſe waues of fleſhly deſires, wherein they floate without either firme footing, or certaine drift. Aduance thy ſluggiſh ſelfe towards thy Creator; frame thy affections, to loue him for his goodneſſe, to honour

nour him for his greatneſſe, to reioyce in him for his happineſſe, to praiſe him for his merits, to pray to him for his mercies; which dayly thou doeſt need, and by needing doſt craue, and by crauing doſt obtaine; if not according to thy deſires, yet very farre aboue thy deſerts.

O LORD! I confeſſe to thee, that my heart is vncleane, and that I am a man of polluted lips; wallowing in the dung of ſinne, and ſtinking in my own loathſome corruption: ſo as I may iuſtly tremble, to appeare before thy glorious preſence; much more to preſent to thee thy pure praiſes out of my defiled mouth. For it is not true praiſe that is ſounded by a ſinners tongue: thy praiſe floweth out of the fountaine, whereof no vncleane thing drinketh. But who, except thou (O LORD) can make mee cleane? And what is pure which thou haſt not purged? IIII.

Thee therefore, O FATHER of life! O LORD of light! thee, with all the forces of my ſoule; thee, moſt humbly, moſt earneſtly I beſeech; heare, O mercifull! helpe, O mighty LORD! helpe thy ſeruant, whom of thy mercy thou haſt created. Cleanſe my filthines, lighten my darkenes, enflame my coldneſſe, quicken my dulneſſe, wake my drowſines, reuiue my deadneſſe. Repaire the vaſt ruines of my ſoule, enlarge the frame of the vnderſtãding thereof; cleanſe it from all earthly corruption, garniſh it with thy heauenly graces: that it may be conueniently, both fit and furniſhed to receiue thee; that thou maiſt make thine entry thereinto, and poſſeſſe that which is thine own, both by creation, and alſo by redemption; and that V.

as thou art exalted aboue all creatures, ſo aboue all creatures, I may honour thee, loue thee, and praiſe thee. Not with that *affection*, wherewith my weakeneſſe is able, either to doe, or to deſire; but with that *perfection*, wherewith in dutie I ſhould, and wherewith thy Saints and Angels indeed doe.

O giuer of life! O reſtorer! O preſeruer! O enlarger of life! O moſt *louing* and *louely* LORD! But, what ſhall I ſay? where ſhall I finde full praiſes to extoll thee? my ſpeech faltereth, and my ſpirit faileth; my tongue can *apply* no fitting words, neither can my minde *ſupply* ſufficient matter. I want words to expreſſe my mind, I want alſo a minde to apprehend thy merits. I conceiue farre aboue the ability of my vtterance, and yet farre vnder the dignitie of thy deſerts.

LORD! my ſoule is deſirous to yeeld praiſes to thee, for thy benefits; but it is vnable to conceiue that which is worthy, and vnwilling to vtter that which is vnworthy; it is aſhamed to ſend foorth words, knowing how weake they are for ſo weighty an office. Without thy preſence it can neuer attaine
VII. to any degree of thy praiſe. Let it therefore haue thee (O LORD) that it may in ſome meaſure praiſe thee.

For, what worthy praiſe can I render thee, by whoſe goodneſſe I was created, by whoſe mercy I was redeemed, by whoſe power I am preſerued, and by whoſe grace I looke to be glorified? When I was
VIII. not, thou didſt giue to me this being that I haue: thou diddeſt beautifie my body, both with members and ſences;

ſences; of which, euery one are ſo many benefits: the worthineſſe whereof I may eaſily eſteeme, by the want that I ſhould haue in loſing the leaſt of them. Thou diddeſt breathe thereinto a reaſonable ſoule; then which there is nothing vpon earth more reſembling thy ſelfe; nothing whereby thou mayeſt more euidently be knowne. O glorious ſoule! the very breath of GOD; whereby I became, not his Inſtrument (as are all his other creatures) but his Image; both in manner of being, and in manner of working. Partaker alſo of his perpetuity; and not to periſh like other worldly creatures. Of ſo excellent a ſubſtance, that no vnderſtanding is able to comprehend it: of ſuch notable and noble capacitie likewiſe, as not heauen, nor earth, not any, not all Creatures can ſatisfie the deſire thereof, but onely the infinite Maieſtie of him that made it. And this diddeſt thou of thy meere goodneſſe, and grace, and loue towards mee; without either working or deſert of mine: for when I was not, I could not doe any thing for my ſelfe; and as little deſerue that thou ſhouldſt doe for me. IX.

In regard of this creation alone, I acknowledge my ſelfe bound, wholly to ſeeke, wholy to ſerue thee. For, by all law, a man is a debtour of all that which hee hath receiued. Since therefore by this benefite I haue receiued my beeing: that is, my body with all the ſenſes; my ſoule with all the powers thereof; it followeth, that I am to employ them all in the ſeruice of my Maker. But after our creation, thou haſt not dealt with vs, as ſome mothers doe by X.

XI. by their Children; who thinke it ſufficient to bring them forth, committing the charge of nurſing them to another: but thou doeſt alſo both feed and defend vs: thou art not onely our mother, but our nurſe; euen as thou haſt ſpoken by the Prophet: *I haue carried Ephraim as a nurſe in mine armes.* Oſe 11.

XII. And when I had loſt that innocency and grace, wherein I was created; thou cameſt downe from heauen, thou tookeſt mortalitie and miſery vpon thee, to reſtore me. Thou diddeſt humble thy ſelfe to exalt me; thou wert ſold to redeeme mee; thou wert wounded to heale me; and thou diddeſt dye to bring me to life. *Iacob*, by *diſſembling* to be *Eſau*, purchaſed a bleſſing to himſelfe; but thou, by *reſembling* mee, diddeſt beare a cruell curſe, to make me bleſſed.

O Sonne of God! how haſt thou abaſed thy ſelfe? How were thy affections inflamed? How large were the limits of thy mercy and loue?

XIII. What goodneſſe diddeſt thou ſee in vs (O louer of purity) worthy of ſuch ſufferings? What had we deſerued? What could we requite? What ſeruice diddeſt thou either find in vs, or expect? We did not loue thee, wee did not obey thee, wee did not thinke of thee, wee did not know thee. Wee were nothing but ſinne, nothing but that which is worſe then nothing: a multitude of Serpents and Vipers, a very hell of darkeneſſe and iniquitie; tranſgreſſors of all lawes, corrupters of all honeſtie, inuenters of all miſchiefe; inſenſible, both of thy benefits, and of thy puniſhments; careleſſe, either of thy promiſes, or of thy threats; Rebellious againſt thy Maieſty, blaſphemous

mous againſt thy glory; delighting in dangers, rather for themſelues, then for any good which they could bring. What goodneſſe then diddeſt thou ſee in vs, worthy of ſuch ſufferings? What had wee deſerued? What could we requite? What ſeruice diddeſt thou either finde in vs, or expect?

XIIII. It was not for any neceſſitie to thy ſelfe; thou haſt no neede of our broken worſhip: wee cannot adde any thing to thy felicitie and glory. For thou art an infinit being, not onely comprehending, but exceeding all perfections; thou art GOD, and therefore thy ſufficiencies neither can be increaſed, neither doe depend vpon any, but onely of thy ſelfe. Thou wert from eternity without any world, and a thouſand worlds more cannot any deale increaſe thy felicitie and glory. Thou diddeſt create the world, not to participatē any thing thereof, but to communicate of thine vnto it. What then diddeſt thou ſee in vs, worthy of ſuch ſufferings? what had we deſerued? what could we requite? what ſeruice diddeſt thou either finde in vs, or expect?

XV. O infinite Ocean of all perfections! what did our miſeries concerne thee? wherefore diddeſt thou take either our diſtreſſe or deſtruction to griefe? what hadſt thou to doe with our fleſh, with our nature, with our curſe? what with pouertie, perſecutions, griefes, whips, thornes, the Croſſe, and the graue? O free goodneſſe and grace! O true ſincere affection! which moued thee, vvithout hope of requitall; firſt, to behold; then, to pitie our afflictions: laſtly, to deſcend from thy ſelfe, into this thicket of thorns and thiſtles,

for our deliuerance. I am altogether vnable to conſider the laying aſide of ſo great Maieſtie, and taking ſuch a miſerable eſtate vpon thee: but, as one who looketh downe from ſome exceeding high and ſteepy place, my ſenſes are aſtoniſhed, and my ſpirits confuſedly ſhuffled together: Inſomuch as I know not how to praiſe thee, how to thanke thee, what elſe to ſay vnto thee; but in one amazed manner ſtill to repeate: What goodneſſe diddeſt thou ſee in vs (O louer of puritie) worthy of ſuch ſufferings? what had wee deſerued? what could wee requite? what ſeruice diddeſt thou either finde in vs or expect? LORD, thou haſt loued vs more then thy ſelfe: becauſe, without either deſert on our parts, or neceſſitie on thine, thou wouldeſt endure for vs, not onely a contemptible life, but both a painfull and reproachfull death?

Thou haſt made all things in *number, weight*, and *meaſure*. The Earth and the Sea are great; but thou weigheſt them in thy ballance. The heauens are much more large; but they haue their limits. The number of the Starres ſurmount our capacity; yet thou knoweſt them, and calleſt them by their names. But this worke of thy goodneſſe and loue is infinite. It hath neither *meaſure, weight*, nor *number*. It exceedeth all thy workes beſides. When we had no merits to moue thee; when thou couldeſt expect neither acceptable nor tolerable ſeruice at our hands; when wee vvere children of Wrath, thy open enemies, treacherous Rebels againſt thee; thou diddeſt deſcend to this abaſement to ſaue vs, moued only by thy mercy, goodneſſe and loue.

And

And that I ſhould not, either loſe, or not attaine the fruit of this redemption; thou haſt applyed the ſame in particular to mee, by meanes of the Sacraments. For, as vniuerſall cauſes, require other particular cauſes, to produce particular effects: ſo thy prouidence hath appointed, that the vertue of thy Paſſion, which is the vniuerſall cauſe of our redemption; ſhould be deriued into our ſoules, and worke in them the life of grace, by the ordinary meanes of Sacraments. Which benefit thou haſt notwithſtanding (in thy ſecret, but iuſt iudgement) denyed to the moſt and the mightieſt Nations vpon earth: of whom, ſome worſhip baſe Creatures, ſome Idols, ſome Diuels, ſome nothing. But thou haſt ſeparated me from amongſt them, and called me to profeſſe thy Name; inſomuch, as I may ſay with the Prophet: *The lot is falne to me in a faire land, I haue a goodly inheritance.* XVI.

But, I did ſo negligently keepe the grace vvhich thou beſtowedſt vpon me in baptiſme, and ſo fowly defile my ſelfe with voluntary ſinnes; that hadſt thou not called me to ſome ſenſe and ſorrow for the ſame, theſe and all other thy benefits, had not onely beene vnprofitable, but trenched to my deeper damnation. I ſoone caſt off the robe of righteouſneſſe, wherewith thy grace had cloathed mee, and couered my ſelfe with confuſion and ſhame: I prophaned the temple, which thou hadſt clenſed and conſecrated for thy ſelfe, by erecting therein the Idols of my pleaſures: I did either conſume or abuſe the whole ſubſtance of Grace, vvherewith thou didſt both enrich and adorne mee. XVII.

XVIII. During this time, either of my negligent or presumptuous sinning against thee; thou diddest carefully defend mee, from incurring many deceitfull dangers, from committing many actuall euils, whereinto thou hast suffered others to runne. For there is no danger so great, no offence so grieuous, where-into any man hath falne; but I *might*, and should, but for thy *might*, haue iustly endured the one, and fully committed the other. Seeing therefore it is no lesse benefit to preserue a man from euill, then to doe some actuall good vnto him, I may well esteeme all the dangers and miseries of this life (being not so few as the sands of the sea) which I haue not suffered; all the sinnes of other men which I haue not executed; so many benefits to me, so many spurres in my sides to prouoke me to praise thee. O the depth of thy iudgements! the greatnesse of thy mercies! how many thousands, thinking of any other thing more then death; haue suddenly beene snatched away, sweating in their sinnes; who now lye boyling in hell fire? I was thine enemy euen as they: we liued together in one blindnesse of *Sodom*, in one palpable darknesse of *Egypt*: vnmindfull of death, vnmindfull of iudgement, vnmindfull of any other life: obeying no law, but our lawlesse appetites.

What should haue become of me, if thou hadst called mee to iudgement in such an houre? What account, what answere could I haue made? I had the cause of their calamitie; but who did separate the cause from the effect? who did stay the streames? who did hold backe the windes of thy wrath, from pursuing

ſuing againſt mee their naturall courſe? O my mercy and my redemption! bleſſed bee thy patience, which hath endured; bleſſed be thy power, which hath protected mee. I acknowledge both this patience and power, to be no meaner a benefit to me, then if thou haddeſt drawne me out of the bowels of hell.

XIX. And thou didſt not onely in this manner, both tolerate and protect me when I offended; but, as though I had beene thy friend and thy follower; as though I had loued thee as the one, and obeyed thee as the other; as though I had ſo *ſerued* thee, as I had *deſerued* to be *preſerued* by thee: thou didſt often viſit me; thou didſt often, both by outward meanes, and by ſecret inſpirations inuite me vnto thee: Beating continually, at the doore of my eares by thy Word, and at the doore of my heart by thy Spirit: Suggeſting to me both wayes; the greatneſſe of my ſinnes, the ſeueritie of thy iuſtice, the ſhortneſſe of this life, and the eternitie of the life to come. In the very heate of my ſinning, thou didſt thus preſent thy ſelfe vnto mee. When I did hungerly hunt after the Onyons of *Egypt*, after the ranke pleaſures of this life; thou didſt offer to me this heauenly *Manna*. I did continually offend, and thou didſt continually admoniſh: I did runne from thee, as though it had beene nothing to loſe thee; and thou didſt ſeeke after mee, as though I had been a great matter to be found.

So we contended a long time, thou in calling, I in contemning; thou in offering thy goodneſſe to mee, and I in returning to thee my euill. At the laſt, thou XX. diddeſt call with a violent voice: whereby thou didſt

breake open the gates of my will, and make way for thoſe graces of thy holy Spirit to enter into my ſoule, which ſhould bring my obſtinate reſiſtance to an end, and worke in me a deſire to follow thee. This is a voice, full both of power and mercy; for the power which thou vſeſt in this worke, is no leſſe then thy mercy: thy mercy is great to forgiue ſinnes, and thy power is great to iuſtifie ſinners. Bleſſed be thou, O LORD GOD! who art a free giuer, as of all good things, ſo of thy ſelfe. I was incloſed, with many other offenders, as in the common priſon of *Egypt*: me thou didſt take forth, to attend thee in thy Court, to ſerue thee at thy table; others thou didſt condemne to that endleſſe execution, wherein the infernall vultures, death, and the Diuels, ſhall neuer bee either weary or ſatisfied, in feeding vpon their fleſh. Bleſſed bee the day wherein I was thus reconciled vnto thee. This was the day of my liberty, the day of my aduancement, the day of my Natiuitie. The day wherein I was accepted, by the Father for a ſonne; by the Sonne, for a brother; by the Holy Ghoſt, for a Temple; by all the Court of Heauen, for a fellow, both Citizen & Seruant. Let *Iob* curſe the day of his birth, becauſe therein hee was made the ſlaue of ſinne, the child of wrath: but I will bleſſe this day of my new-birth: becauſe I was made therein, gracious before thee, and confident againſt mine enemies. In this day, the good Shepheard did reioyce, for the finding of his loſt ſheepe: In this day the Angels did reioyce, for the conuerſion of a ſinner; and ſhall not I, who was the cauſe of their ioy, bee in like ſort affected? ſhall

Gen. 40.

ſhall not I likewiſe reioyce, both for thy goodnes, and for my good?

O Lord Iesv Christ! all the ioy and praiſes whereof thou art worthy for aſſuming, not onely our mortall, but miſerable eſtate, I am bound to offer, for calling and conuerting mee vnto thee. For as the benefit of our redemption is greateſt, ſo it XXI. is vnprofitable to him who is not iuſtified: and then didſt thou come into the world for mee, when by iuſtification thou diddeſt apply to me the myſtery of thy comming.

The benefit of creation is great, whereby we were XXII. brought from nothing, to this beeing wherein wee are: but the benefit of iuſtification is farre greater, whereby wee are brought from guiltineſſe to grace. That maketh vs men; this, Saints; by that, we are the ſonnes of *Adam*; by this, the ſonnes of God.

But all the beauty and glory of worldly creatures is XXIII. moſt baſe & obſcure, in regard of the beauty of a iuſtified ſoule. For, how great the difference is between heauen and earth, betweene the Spirit and the body, between eternitie and time: ſo great is the difference between the life of grace, and the life of nature: between the inward and outward riches: betweene ſpirituall and naturall ſtrength: between the beauty of the body, and the beauty of the ſoule, whereof God himſelfe is oftentimes enamoured. Yea, it is XXIV. more to iuſtifie a ſinner, then to make a world: for this is a worke of power, that alſo of mercy: this is a good included within ſome limits, but that is infinite, in as much as it is ordinated to infinite glory.

To

To which benefit of eternall glory, it ſeemeth alſo to be nothing inferiour: for it is no leſſe to make a ſinner iuſt, then a iuſt man happy: becauſe there is a greater diſtance and extremity betweene ſinne and righteouſneſſe, than betweene righteouſneſſe and
XXV. glory. To conclude, without iuſtification, all thy other benefits had beene heauy burthens to mee; all thy bleſſings would very much haue increaſed my curſe: becauſe I ſhould either by negligence not haue vſed them, or by malice haue turned them to thy diſhonour.

And yet did not thy loue in this ſort leaue me; but although I haue often deſerued that thou ſhouldeſt forſake mee, and puniſh my ſinnes, by ſuffering mee to commit ſinne; without any bridle of feare, conſci-
XXVI. ence or ſhame: yet diddeſt thou ſhut thine eyes to my infirmities, and not onely preſerue mee, in that ſtate both of nature and grace, wherein thou hadſt ſet me; but continually ſo follow me with thy fauours, as though thou hadſt regarded me alone, & neglected all thy other creatures.

XXVII When I erred, thou didſt reduce me; when I was ignorant, thou diddeſt inſtruct me; when I was negligent, thou diddeſt correct mee; when I ſtumbled, thou didſt ſtay mee; when I fell, thou diddeſt raiſe mee; when I ſtood, thou diddeſt ſtrengthen mee: when the Diuell ſought to ſift mee, thou didſt either binde or limit his power, that hee ſhould not ouercome me. Thou didſt enchant that old Serpent, thou didſt lock vp the iawes of that roaring Lyon, that he
Luke 22. could not hurt me; thou didſt *pray for me* (as thou diddeſt

diddeſt for *Peter*) *that my faith ſhould not faile.*

By thee I was raiſed out of the mire of ſinne, by thee retained from *ſinking* againe into the ſame *ſinke* of ſinne. When occaſions of euill were preſented to mee; when my owne inclination did edge me on; thou knowing my weakeneſſe, didſt either remooue them, or (which is more) ſtrengthen mee. I might many times haue ſaid with the Prophet; *They thruſt ſore at mee, I had almoſt fallen, but the* LORD *vpheld me.* Pſal. 118.

In my affaires thou didſt direct me; in my troubles thou didſt helpe mee; in my dangers thou didſt deliuer me. Waking, thou didſt enlighten me; ſleeping, thou didſt watch me; ſinning, thou didſt ſuffer me; and praying, thou didſt heare mee. Thou haſt beſtowed vpon me diuers particular benefits, both of grace and of nature, & of worldly meanes: which are not oneiy ſignes, but aſſurances, of the ſpeciall loue and prouidence which thou beareſt towards me. So many good purpoſes as I haue followed, ſo many euill ſuggeſtions as I haue reſiſted, ſo many corrupt inclinations as I haue bridled, ſo many benefits haue I receiued of thee. If at any time I haue had, either minde or meanes to performe ſome good office; if I haue abandoned my owne will; if I haue offered obedience, praiſe or prayer to thee; it was thy benefit: for no man is able, not onely to honour, but to name IESVS, without the ſpeciall gift of the holy Spirit. Thou haſt diſappointed the dangerous deuices of my enemies, againſt my body; Thou haſt either ſtopped, or fruſtrated the ſubtill ſnares of the Diuell,

XXVIII

XXIX.

XXX.

uell, againſt my ſoule; many, manifeſt; infinite, to me ſecret and vnknowne. Thou haſt receiued me to mercie for my offences paſt; thou haſt giuen me thy grace, and promiſed me thy glory: thou haſt anointed mee with thy holy Spirit, and thou haſt ſealed mee with thy bloud to eternall life.

Theſe, and many other benefits haue I receiued, ſome in hand, and ſome in hope: although through
XXXI. my owne ſinfull demeanour, I haue almoſt, both let goe my hold, and loſt my hope. For I haue not ſufficiently endeauoured, ſince my calling to thee, to further in thy ſeruice: but firſt, like an old knotty tree, did ſtand at one ſtay; and then turned backe.
XXXII For ſomuch as the not-going forward in thy wayes, doth neceſſarily inferre a turning backe; euen as a boat rowed againſt a ſtreame, if by force of Armes and of Oares it aduanceth not forward, the ſtrength of the ſtreame will driue it backe. But what? if, by my owne fault, I haue almoſt loſt theſe graces, ſhall I therefore be vnthankefull to him, by whoſe fauour once I had them? Shall I be like Swine vnder a Maſt tree, who doe nothing elſe but feede and foile, and neuer caſt vp their eyes to him, who beateth downe the Acorns to them?

XXXIII. LORD, I can yeeld no reaſon wherefore I had them, but that thou wert mercifull: neither can I ſay any thing, now I haue ſo neere loſt them, but that thou art iuſt. And therefore I thanke thee, becauſe thou didſt either make or eſteeme mee worthy to receiue them: I am ſorry, becauſe I haue beene no more carefull to keepe them: and I beſeech thee, that thou wouldeſt

wouldeſt againe, in ſuch meaſure as thou thinkeſt meete, mercifully reſtore them. For, I aſſure my ſelfe, that thy goodneſſe is as willing to reſtore, as it was to giue: and that my weakeneſſe is as able to recouer, as it was to receiue.

Therefore, O LORD IESVS! by thy precious teares, by thy bleſſed bloud, which thou didſt ſhed for my redemption, by the aboundance of thy mercies, I moſt humbly beſeech thee, ſaue thy ſeruant, ſaue one of thy members, though poore and feeble; ſaue, I ſay, a part of thy ſelfe. Bee as great in pardoning thoſe who are ſubmitted to thee, as in puniſhing thoſe who are rebellious. Powre into my ſoule the ſweet ſtreames of thy grace: *conforme* my life, *confirme* my faith; ſettle me in a *right* and *vpright* courſe, and continue me therein euen vnto the end. XXXIV.

The world (O LORD) is wrapped in darkneſſe, whereby it is made ſubiect, both to the policies, and to the power of our moſt mortall enemy: who being the Prince of darkneſſe, is thereby become alſo the Prince of the world. But, by thy light, his malice is diſcouered: by thy wiſedome, his deceits are auoided; and by thy aide, his power is repelled. He hath many and very great things (I confeſſe) to lay to my charge: but for thy Name ſake (O LORD) rebuke him, and deliuer me. XXXV.

Draw my deſires aboue the pitch of his darkneſſe; raiſe my ſoule out of this miry lake of miſery, which affordeth nothing that is free, either from danger or diſcontent. That this filthy lumpe of fleſh only may abide on earth, but my thoughts may continually attend vpon thee.

Parag. XIV.

Another Thankſgiuing ioyned with Prayer.

1. *A Confeſsion of our inſufficiencie to praiſe* God.
2. *A Prayer for abilitie to praiſe him.*
3. *The vſe that wee ſhould make of the benefits of* God.
4. *All creatures are made for the vſe and ſeruice of man.*
5. *All creatures, all benefits to all creatures, are benefits to man.*
6. *The Angels are appointed to attend vpon man.*
7. *With what diligence and delight they execute their charge.*
8. God *hath giuen himſelfe vnto vs.*
9. *How* God *deſcended from Heauen.*
10. *A property of perfect loue.*
11. *What maketh any benefit of* God *ineſtimable.*
12. *In what regard no benefit is comparable to the benefit of our redemption.*
13. *By the benefit of our redemption, all creatures in the world are renued.*
14. *The benefit of our redemption hath reached both to heauen and hell.*
15. Christ *hath bleſſed all creatures, and is again bleſſed of them.*
16. *A confeſsion of our weakeneſſe, with a Prayer for ſtrength to behold the myſterie of our redemption.*
17. *How*

17. *How we vnderſtand* GODS *myſteries beſt.*
18. *How we are to pay our debts to* GOD.
19. *What the Sonne of* GOD *was made, and what hee hath made vs.*
20. *The confidence wee may haue, in that the Sonne of* GOD *is our Brother.*
21. *Our confidence of the goodneſſe and power of* CHRIST.
22. *Our confidence from the loue and mercies of* CHRIST.
23. *Our confidence from the ſufferings of* CHRIST.
24. *Our ſinnes ſtand in no degree of compariſon, with the multitude of the mercies of* CHRIST.
25. *How auaileable the death of* CHRIST *is.*
26. *Whereby the malice of man, and goodnes of* GOD *doth moſt appeare.*
27. *Our aſſurance from our vnion with* CHRIST.

O Sweet IESVS! the way of health, the gate of life, the Palace of pietie, of ioy, of ſafety; thy deſerts can bee but abaſed by words; and I doe too much *depreſſe* thy benefits, whileſt I labour to *expreſſe* them. For, they haue not onely filled, but ouer-flowed the frame of the world; and I am ſo farre, not onely from recompenſing, but from repeating them, that I am nothing neere able to apprehend them. For, he doth iniure thy infinite goodnes, who thinketh his thoughts able to apprehend it. What then ſhall I doe, wretched weake- I.

ling? ſhall I ſpeake? or ſhall I be ſilent? I muſt not be ſilent, and I cannot ſpeake. I muſt not *ſuppreſſe* ſuch exceeding mercies, and I cannot *expreſſe* ſuch exceeding myſteries: it is ingratitude to doe the one, and it is raſhneſſe and preſumption to attempt the other.

II. But, O thou who vnſealeſt the ſilence of the dumbe! open my vnderſtanding, vntie my tongue; grant that I may in ſome meaſure (vpon view of thy workes) perceiue thy goodneſſe, and giue my voice a power

III. to praiſe thee for the ſame: That my dull ſoule may thereby be ſtirred vp, firſt, to loue thee: ſecondly, to ſerue thee: and on the contrary, both to loath, and to lament, and to leaue my ſinnes. For, as thou didſt looke vpon thy workes, and take delight in them, in that thou ſaweſt that they were good: ſo it pleaſeth thee right well, that wee ſhould likewiſe looke vpon them, and praiſe thy wiſedome, goodneſſe & power, which are conſpicuous in them.

By thee (O LORD) the exile is reduced, the captiue is redeemed, the ſinner is iuſtified, the ſicke are healed, the dead are raiſed, and the damned are ſaued. By thy goodneſſe we are created; by thy power wee are preſerued; by thy mercy wee are ſaued. Thou diddeſt create vs without any need; thou doeſt gouerne vs without any labour; thou mayeſt deſtroy vs without any loſſe. Thou haſt giuen all things in the

IIII. world for our vſe, either neceſſarie or conuenient; as ſome, for prouiſion to ſuſtaine vs; ſome, for our particular contentments or delights; ſome, for furniture and ornaments of this ſpacious habitation, wherein thou haſt placed vs. Inſomuch, as thou haſt appointed man

man to be the end of all creatures vnder heauen; and it is thy pleaſure that none of them ſhould be exempted from his ſeruice.

Whatſoeuer goeth vpon the earth, ſwimmeth in the waters, flyeth in the ayre: the Sunne, the Moone, and all the bright bodies of heauen, thou haſt appointed for the vſe and ſeruice of man.

Hereupon it followeth; firſt, that ſo many creatures as are in the world, ſo many are thy benefits in this kinde towards vs: then, that all the benefits which thou haſt beſtowed vpon theſe creatures; whether in preſeruing them, or in furniſhing them with their perfections, are alſo benefits to vs: becauſe they receiue theſe gifts, but wee enioy them; they haue the poſſeſſion onely, but wee haue both the propertie and the vſe. And therefore as all the coſt which is done to a garment, is no honour to the garment, but to him who weareth it: euen ſo the benefits which are done to all creatures (becauſe they are thereby both enabled and maintained to doe vs ſeruice) are benefits to vs, and not vnto them. For that is not fauoured, which is not fauoured for it ſelfe; but that, for whoſe vſe it receiueth fauours. V.

O louing LORD! into what an endleſſe Ocean am I launched? all creatures, all benefits to all creatures vnder Heauen, are benefits to vs. This is indeed a whole world of benefits; and ſo many teſtimonies, both of thy fauour and care: ſo many voices to teach; ſo many cords to draw vs, both to know thee, and to loue thee, and to remaine thankefull and dutifull towards thee. And yet didſt thou not thinke all

VI. all this enough, but thou haſt alſo appointed thine Angels to attend vpon vs, to ſtand about vs, to watch ouer vs; to be meſſengers for our ſeruice, betweene thee and vs.

VII. It is a great ſafety, a great dignitie to haue theſe noble ſpirits attending, both to guard and to guide vs. And if wee ſaw, with what diligence, with what delight they execute their charge; how ioyfully they ioyne vnto vs, both in applauding and aſſiſting our good endeuours: how ſorrowfull they are, when wee runne a contrarie courſe, either in remaining idle, or in doing euill; wee would account this an ex-

VIII. ceeding benefit. And yet diddeſt thou not thinke that enough. But thou, the LORD of Maieſtie, who by thy vertue and wiſedome ſuſtaineſt all things, haſt alſo giuen thy ſelfe vnto vs. Thou didſt deſcend (led by thy loue, followed by the multitude of thy mercies) from the tower of thy ſtate and ſtrength, into

IX. the darke dungeon of this world: not by changing place, but by manifeſting thy ſelfe to our eyes, by thy holy humanitie. It did not ſatisfie thy loue, that thou wert our LORD, our Creator, and our Protector: but thou wouldeſt alſo make thy ſelfe our SAVIOVR, our Teacher, our Guide, our Fellow,

X. our Brother, our very ſubſtance. Thou wouldeſt knit thy ſelfe (which is a propertie of perfect loue) into one with vs, to participate our miſeries, to take away our infirmities, to blot out our ſinnes with thy bloud, and to reſtore vs to the innocencie and immortalitie which wee had loſt.

XI. All thy other benefits are ineſtimable, in regard both

both of the greatneſſe of the giuer, and of the vnworthy baſeneſſe of the receiuers; the concurrence of which two make any fauour (euen a faire countenance or ſpeech) eſteemed great. But in regard of the gift it ſelfe, none of all thy benefits are comparable to this. *Iob* did eſteeme it a wonderfull worke, that GOD would vouchſafe to affect, to looke, to thinke vpon man: what is it then that hee was made man? and gaue himſelfe to death for man? XII. *Iob.* 7

All the workes of thy omnipotency coſt thee no more then thy word, no more then thy will: but this worke of thy goodneſſe, was farre more coſtly to thee. It is no great argument of goodnes, to giue much of that which coſt a man nothing: But how couldeſt thou more haue declared thy goodnes, then by making our Redemption ſo chargeable as it was? How could thy loue more liuely appeare? what couldeſt thou haue done more effectuall to win our loue? to oblige, to compell vs to loue thee againe? O infinite Goodneſſe and Loue! Becauſe ſinne, as it is knit with contempt of GOD, is anſwerable to treaſon, and requireth death: thou hauing compaſſion for the death of ſo many ſinners, diddeſt take our nature vpon thee, and therein diſcharge this debt of death, by effuſion of thy moſt innocēt bloud. By this meanes wee are deliuered not onely from eternall, but in a manner from temporall death; for that to the Iuſt all diſtaſte thereof is extinguiſhed. They doe not only not feare, but they deſire it: as the bridge ouer which they muſt paſſe, as the ladder whereby they muſt

climbe to eternall life. They haue patience in life, and pleaſure in death.

And yet a farre greater benefit doth hereby ariſe. For thou diddeſt dye, not onely to ſatisfie for our ſinnes, but to impart to vs thy righteouſnes. Thy infinite goodneſſe was ſo deſirous to communicate it ſelfe vnto vs, that thou diddeſt not onely deliuer vs from death, but gaueſt vs thine owne example of innocencie & puritie to leade vs into life: Into the life of iuſtice and ſanctitie in this world, and into the life of Glory in the world to come. Thou haſt not only ſatisfied for our ſinnes that were paſt, but thou haſt freed vs from future ſeruice of ſinne. Thou haſt not onely been regardfull of former times, but prouided alſo for times to enſue. Thou haſt not onely paid our debts, but enriched vs with thy merits. Thou haſt not only cleanſed our ſoules, but beautified and adorned them with thy grace.

XIII. And, not onely mankind haſt thou exceedingly both honoured and enriched by this ineſtimable benefit; but the Heauens, the Stars, the earth, the Aire, the Seas, the Flouds, the Day, the night; and whatſoeuer elſe thou haſt ordained, either for the neceſſitie or delight of man, are thereby renued, and reſtored to the end for which they were created. For, all things were made for the ſeruice of man; and man for the ſeruice of GOD. But once they ſerued thoſe who were turned from GOD, and ſerued Idols: and then were they alſo turned from GOD. Then were they without any dignitie, then in a very kinde of death: beeing diuerted from the right vſe of their creati-

creation. But now they are exalted, now reuiued; now they reioyce to ſerue thoſe, who ſerue and worſhip their Creator.

But why doe I confine this benefit within the compaſſe of the world? it hath pierced downe into hell: it hath alſo ſurmounted aboue the heauens. Thou haſt ſubdued hereby the kingdome of Satan: thou haſt broken the chaines of darkeneſſe and death: thou haſt looſed the cruell captiuity of hell. Heereby alſo, the Angels and Saints in heauen reioyce, whenſoeuer ſinners are conuerted to grace; much more when they are aduanced to glory. XIIII.

O ſingular grace! O admirable goodnes! whereby mankinde is ſaued, the elements are renued, hell is vanquiſhed, and heauen is repaired. If the Queene of *Saba* was aſtoniſhed at the workes and wiſedome of *Salomon*: how much more ſhould we be aſtoniſhed, at this thy wiſedome, at theſe thy workes, as well of nature, as of grace and of glory? 3. *Reg.* 10.

O beautifull, O bountifull IESV! thou haſt bleſſed all creatures, and all creatures againe doe bleſſe and praiſe thee. By thy holineſſe they are bleſſed, by thy happineſſe they reioyce, by thy fulneſſe they flouriſh. XV.

O holy! O happy! O high IESV! how is my dull ſight dazled with thy exceeding brightneſſe? My affections labour to attaine vnto thee; but whither (I pray thee) doeſt thou flye the purſuite of my vnderſtanding? How exceedeſt thou the compaſſe of my conceit? Tarry, O LORD! tarry a while for my feeble feete, which ſtraine to follow thee: hide not thy ſelfe from my dimme eyes, which ſeeke to ſee thee: XVI.

thee: haue pitie vpon my weake ſoule, which wearily panteth after the ſauour of thy ſaluation. Reach forth thine heauenly hand; leade me, LORD; lighten me, LORD; let mee put the finger of my faith into thy wounds; let me looke a little how thou haſt loued mee.

Oh wonder of wiſedome! O miracle of mercy! GOD made all things, and GOD was made man: GOD made all things of nothing, and without man all things had turned to nothing: GOD made all things of himſelfe, but GOD would not reſtore all things without man. He was begotten of GOD, by whom all things were made; hee was borne of a woman, by whom all things were renued: hee was begotten of GOD, without whom there was nothing; he was borne of a woman, without whom nothing was well.

O CHRIST! perfect GOD, and perfect man; O ſweet ſafety! O ſecure ioy! how wonderfull, how worthy a matter, how weighty is it which I behold? I am much delighted to ſee it, and yet I ſcarce dare vtter it. Let my ſenſes bee ſilent for a time; let the tumultuous cogitations of my minde bee quiet, and caſt downe their eyes from thoſe dazeling beames, which the ſharpeſt-ſighted Eagle is vnable to endure.

XVII. The weakenes of our vnderſtanding knoweth GODS myſteries beſt, when with ioy and thankfulnes it doth admire them: neither can reaſon ſhew her ſelfe more reaſonable, then to leaue reaſoning in matters aboue her reach.

What was he made? And what hath he made vs? Shall

Shall I ſpeake with ioy? or with modeſtie hold my peace? and adore this myſterie with a holy ſilence? But, that which my heart doth beleeue with loue, ſhall not my mouth confeſſe with praiſe? I will ſpeake therefore, not with an high, but with an humble ſpirit; not to *glory* in my ſelfe, but to *glorifie* GOD. And that ineſtimable debt, which otherwiſe I cannot, I will pay with continuall acknowledgement of the ſame. In the meane time, O LORD! let the glorious companies of Angels and Saints, proſtrate themſelues before thee; and yeeld praiſes to thee, for this thine vnſpeakable goodnes and loue towards vs. XVIII.

The Sonne of GOD was made man, to make men the ſonnes of GOD. XIX.

If then he hath made vs the ſonnes of his FATHER, hee hath thereby made himſelfe our Brother. Therefore our Interceſſor is our Brother; our Iudge is our Brother; our Sauiour is our Brother; our GOD is our Brother. With what aſſurance then may wee hope? What feare ſhall enforce vs, either to deſpaire, or diſtruſt; Seeing our ſaluation dependeth vpon the will of our moſt louing Brother? With what ſecuritie may we fly vnto him? With what confidence may we intreat him? Our louing Brother will giue vs the good which we deſire; and forgiue vs the euill which we deſerue: he will aske for vs; hee will obtaine for vs, whatſoeuer is expedient. The Sonne will intreat the Father for his children, and the Father will heare the Sonne for his brethren. XX.

Let the Diuell then doe his worſt to diſmay mee; let my fooliſh feare murmure as much as it will; let XXI.

them both vrge their abiect obiections and ſay: Who art thou? How great are thy ſinnes? And where (in GODS name) are thy demerits? I will not ſhrinke aſide, as *Adam* did, for any feare either of danger or diſgrace; but will ſtep forth, and anſwere with aſſurance, I know what I am my ſelfe; and I know what he is vnto whom I truſt. Although I be euill, yet hee who loueth me, is good; and ſo good, that he reiecteth not ſinners, but calleth them to him, receiueth them, and feaſteth with them.

He hath ſought thoſe who were loſt, he hath found thoſe whom he did ſeeke, and hee will keepe thoſe whom he hath found. He hath giuen me his gracious Word, who is both in promiſe true, and mighty in performance. He will doe what he can for my ſafety, and can doe whatſoeuer he will.

XXII. When I call to my conſideration the ineſtimable, both bent of his loue, and treaſure of his mercy; then may I plainely both ſee and ſay as the ſeruant of
2. Reg. 6. 14 the Prophet did, when his eyes were opened: *They are more that ſtand for vs* (both in number and valour) *then they who are againſt vs.*

The multitude of my ſinnes ſhall neuer choake his loue: I can want no merits, ſo long as he wanteth no mercies. If his loue bee great, my ſinnes are but ſmall: and if great be his mercies, great likewiſe ſhall bee my merits. Hee hath as freely and fully imparted to me his righteouſneſſe, as if I had effected it my ſelfe.

XXIII. He hath regiſtred me on his backe, he hath engraued me in his hands, he hath ſealed me on his heart: the

the whips, the nayles, the ſpeare, haue ſurely ſigned his loue vnto me. They *proclaime* his mercy to bee *claimed* by all men: they cry comfortably to me, that I neede not feare.

Hee hath diſplayed his bleſſed body abroad vpon the Croſſe: his feete nayled to expect me; his armes ſpred to embrace me; his head bowed downe to kiſſe me; his heart laid open to loue mee; his bloud guſhing forth to waſh mee. Into thoſe armes of my SAVIOVR will I runne, betweene theſe armes will I ſettle my reſt, betweene theſe armes will I ſecurely reioyce.

Let them goe whither they will, who buſily beate after the deceiueable delights, or aſſurances of this world: I will ſay with Saint *Peter*; *It is good to bee heere.* I will taſte of the fruit of this Tree of Life, and my eyes ſhall bee opened; I will ſprinkle my heart with the bloud of this Lambe, and the Deſtroyer ſhall haue no power to hurt. I will ſing as it is in the Canticle: *I haue found him whom my ſaule loueth, I will ſurely hold him, and not let him goe.* Cant.3.4.

My ſinnes greater then can be forgiuen! Thou lyeſt, *Cain:* a little chaffe caſt into a great flame, is much leſſe then are all the ſinnes of the world, in reſpect of the ſacred fire of my Sauiours loue. One ſparke of fire is not ſo eaſily quenched in the Sea, as our ſinnes are ſwallowed vp in the Ocean of his mercy. Yea, our ſinnes can ſtand in no degree of compariſon, with the multitude of his mercy: but ſo farre as GOD is greater then man, ſo much doth the goodneſſe of the one, exceed the euill of the other. As the nature of XXIV.

GOD

GOD is infinite and vnmeaſurable; ſo cannot his loue be limited, ſo is there no meaſure of his mercy: as the nature, ſo the goodneſſe of GOD is knowne onely to himſelfe.

XXV. But, I doe dayly and hourely ſinne. But the death of CHRIST is no leſſe auaileable, then if hee were dayly and hourely offered for ſinne. But I doe dayly ſinne, notwithſtanding GOD dayly heapeth his be-

XXVI. nefits and graces vpon me. But, as (indeed) the malice of man in no other thing is more manifeſted, then in this manner, both of continuing and multiplying offences; ſo the goodneſſe of GOD doth no way more plainely appeare, then by this kinde, both of forbearing, and forgiuing. Hee powreth continuall bleſſings vpon thoſe, who continually procure his curſe; hee ceaſeth not to *remit* our ſinnes, though wee ceaſe not to *commit* them; hee is not weary to *beare* with our faults, euen till they make vs weary to *beare* them. Hee hath made forgiueneſſe of ſinnes to bee an Article of faith; and I am no Chriſtian, if I doe not beleeue it.

XXVII He hath taken our very ſubſtance vpon him; hee hath exalted it aboue the heauens; hee hath ſeated it in the kingdome and glory of his Father. In him I haue a portion of fleſh and bloud, in him a part of my ſelfe is already glorified. And as I nothing doubt of this his communion with me in nature: ſo will I not diſtruſt, of my participation, both here of his grace, and hereafter of his glory. For, although I am ſinfull; yet is not he ſo vnnaturall, that either hee can forget, or will forſake his owne members.

Hee that deſpaireth his owne ſafety, hee denyeth

CHRISTS

CHRISTS mercy; and consequently, he denyeth his loue, hee denyeth his truth, hee denyeth his power: the loue of his passion, the truth of his promise, and the power of his ascension. The more willing hee was to suffer, and the more able hee is to saue, the lesse cause haue I to feare: for when all things shall faile, hee will most constantly keepe his faith.

PARAG. XV.

Another Thanksgiuing and Prayer.

1. GOD *hath not left man in his damnable state, as he did the Diuels.*

2. *Wherefore* GOD *united man vnto him, rather then the Angels.*

3. *Wherefore* GOD *would not by meaner meanes repaire our innocency.*

4. *Of the vnion betweene* GOD *and man.*

5. *How many wayes* GOD *hath expressed his goodnesse to vs.*

6. *A confession of our disabilitie to praise* GOD.

7. *When we praise* GOD *most.*

8. *A Prayer for abilitie to praise* GOD.

9. *What we are able to giue vnto* GOD *for all his benefits.*

10. *A Thanksgiuing.*

11. *He loueth* GOD *too little, who loueth any thing beside him.*

12. *A deſire of the ſoule to loue* GOD.
13. *A Prayer for the ſame.*
14. *Vpon what confidence we may craue this loue.*
15. *The goodnes of* GOD *is a motiue for vs to loue him.*
16. *Wee are prouoked to loue* GOD *becauſe of his beauty.*
17. *The loue of* GOD *prouoketh vs to loue him.*
18. *The neere coniunction betweene* GOD *and vs, is an enforcement for vs to loue him.*
19. *Our dependency vpon* GOD *doth call vpon vs to loue him.*
20. *Our likeneſſe to* GOD, *is a great cauſe of liking and of loue.*
21. *A deſire of the ſoule for increaſe of loue.*
22. *A complaint for the want of loue.*
23. *A Prayer for ſupply of that want.*
24. *How we ſhould loue* GOD.
25. *What is the true loue of our ſelues.*
26. *Our ſoules cannot truely appeare in the preſence of* GOD, *and not be inflamed with his loue.*

I. O Wonderfull Myſterie! O exceeding mercy! euer to be admired, euer to bee embraced. We might iuſtly haue been left in our damnable eſtate, as vvere the Diuels; but it pleaſed GOD to beſtow greateſt benefits, when wee did moſt prouoke him to wrath. He might haue vnited the Angels to him, more noble creatures, and more neere vnto him, as well by grace, as by nature, then ſinfull men.

II. But he hath deſcended into the land of *Philiſtim*; he hath

hath eſpouſed, hee hath adopted vncircumciſed ſinners: euen becauſe hee was gracious and mercifull, euen becauſe he would.

Hee might by meaner meanes haue repaired our innocencie; but hee vouchſafed to come to vs in perſon. Not in Maieſtie, but in humilitie and miſery; to make our redemption the more aboundant, and to declare more cleerely, both what loue he beareth towards vs, and what intereſt wee may expect in him. In caſe his diuine nature could haue beene paſſible, we might haply haue leſſe reſpected his ſufferings. But he did ſo hungerly hunt after our redemption, that when he could not ſuffer in his proper nature, he knit thereto our paſſible nature; and that in ſo perfect vnion, that whatſoeuer the ſame did ſuffer, it may truely bee ſaid that GOD did ſuffer. This ſurmounteth all admiration: this ſuſpendeth all humane capacitie and diſcourſe. III.

Hee held it not enough to reconcile friendſhip betweene GOD and man, to free man from his fault, and to reſtore him to the fauour of GOD: but hee vouchſafed to be one with man: not in loue onely, not onely in grace, but alſo in perſon. No two things can be ſaid more contrary, then GOD and man; as well by nature, as by reaſon of ſinne. It is the nature of contraries mixed together, the one to conſume, or at leaſt to breake and diminiſh the other. But hee hath faſtened the two natures with ſo firme and durable a knot; that neither the glory of the greater, conſumed the nature of the leſſe; nor the baſeneſſe of the leſſe, empaired the glory of the greater. The na- IIII.

ture and propertie of both ſubſtances remained entire in the ſame perſon, and yet in all things created, there cannot bee found a greater vnion: Inſomuch, as whatſoeuer GOD hath done, that is man ſaid to haue done; whatſoeuer man hath ſuffered, that is GOD alſo ſaid to haue ſuffered. In death, the ſoule was ſeparated from the body; but the deity could not bee ſeparated either from ſoule or body. For, that was a naturall vnion, this is the vnion of the diuine perſon, which is ſo firmely faſtened by loue, that it is impoſſible to bee diſſolued. Hee hath coupled Maieſtie with baſeneſſe, eternitie with mortalitie, omnipotency with weakeneſſe; to the end that he might effect that by both, which was conuenient for our Redemption. To the end that by the one nature he might dye, and riſe againe by the other.

Before this vnion we were worſe then nothing; but by reaſon of this vnion with our nature, and by the price which hee hath paid for our redemption; wee are made of greater value then the Angels in heauen. Wee were not worthy to be ſeruants; and loe, wee are made the ſonnes of GOD, yea, the heires of GOD, and fellow heires with IESVS CHRIST.

This being the moſt admirable worke that euer was done, what aduantage, what pleaſure did it bring vnto thee? For no man is moued to great atchieuements, without ſome large recompence for his trauaile. When the bleſſed Martyrs endured torments, they drew comfort and courage from the hope of their reward. Saint *Paul* was aſſured that the crowne of righteouſnes was reſerued for him. *Dauid* inclined

2. *Tim* 4.
Pſal. 119.

ned his heart to the Law, for the retribution which hee did expect. But, what retribution or reward couldeſt thou *expect?* what *reſpects* could drawe thee to the life and death which thou didſt endure? Could any new pleaſure be added to thy infinite felicitie? Could thy infinite power, dominion and wiſedome be any wayes enlarged? Verily, thy infinite glory is ſo inuariable, ſo abſolutely complete, in regard of the puritie and ſimplicitie of thy diuine nature; that neither addition nor alteration can therein be made. As thy glory could not bee impaired, albeit the world ſhould diſſolue; ſo a thouſand worlds more could nothimg increaſe it. What then did moue thee to thy laborious life? what, to thy painefull and reprochfull death? *Who goeth to warre vpon his own charge? Who planteth a Vineyard, and eateth not of the fruit? Who feedeth a flocke, and eateth not of the milke?*

Aſſuredly, it ſeemed little to thy infinite goodnes, to haue created man with many perfections, both of body, minde and eſtate; to haue appointed thy other creatures for his ſeruice. Albeit this was very much, yet becauſe it coſt thee nothing, it ſeemed a ſmall matter to thee: thou diddeſt not eſteeme thy goodneſſe ſufficiently declared, vntill thou haddeſt performed ſomething which coſt thee deare. What goodneſſe beſides thine could ſo farre extend? What goodnes could be more anſwerable to thy greatnes? The Prophet *Dauid* maruelled that thou wouldſt caſt any regard vpon man: But heauē & earth may ſtand aſtoniſhed, that thou wouldſt ſuffer death for miſerable man. *Pſal. 183.*

But when thine infinite goodnes had thus decreed, thou mighteſt haue accompliſhed the ſame, both by a ſhort and honourable death. Yet thou didſt chooſe a death, not onely reprochfull, but exceeding long. From the bloudy beginning of thy ſuffering in the Garden, vntill thy bloudy end vpon the Croſſe, paſſed eighteene houres: three whereof thou diddeſt remaine nailed to the Croſſe: not onely vexed with intolerable paines, but all comfort, both from GOD and man, excluded from thee. So as the greatnes of
V. thy goodnes is now many waies expreſſed vnto vs. 1. For that thou wouldeſt aſſume a mortall nature, wherein thou mighteſt ſuffer that, which in thy proper nature thou couldeſt not. 2. For that the LORD would ſuffer for his ſeruants; ſo great a LORD, for ſo baſe and vnthankfull ſeruants. 3. For that the partie offended would ſatisfie of his owne, for the miſcreants who did offend. 4. For that this was without cauſe in regard of thee, in whom nothing is changeable, nothing new. 5. For that thou ſuffereddſt vnſpeakeable paines; with much ſhame, and many deſpights. 6. For that thou didſt receiue no comfort from GOD or man. 7. For that thou wouldſt vſe a remedie which coſt thee ſo deare, for many aduantages to vs, when thou mighteſt by meaner meanes haue repayred our ruine.

O deepe ſleepe of my ſenſes, if they bee not awaked by ſo great benefits! O cruell hardneſſe of my heart! O curſed wilfulneſſe of my ſoule! if ſuch ſweetneſſe cannot ſoften it, if ſuch loue doe not allure it! Who will not truſt in thee? who will not place all

all his ioy and pleaſure in thee? who will not forget himſelfe, to thinke vpon thee? forſake himſelfe, to follow thee? Who, but muſt bee amazed at theſe thy bowels of mercy? Who, but may bee both delighted and ſatisfied with this aboundance of thy loue? Which, when I call to my conſideration, not as I ought, but as I am able: the burthen of my fleſh doth not ſo preſſe mee, the weight of my mortalitie and miſeries are not ſo grieuous to me, as they were wont.

Gracious LORD! what ſhall I giue? What thanks, what praiſe ſhall I render to thee for this my redemption? where ſhall I get good words to ſet forth this thy good-will? Surely, if the Offices and Seruices of all the ſonnes of *Adam* were mine, yet were they nothing to recompence this benefit: if I had the tongue and knowledge of Angels, yet could I neither thanke thee, nor thinke of thee as it is meet. For thy *exceeding* loue, *proceeding* from thy meere goodneſſe, reacheth beyond all bounds, both of vtterance and vnderſtanding: thy praiſe, O LORD, is incomprehenſible; and then we doe moſt praiſe thee, when we know thee to bee thine owne praiſe, and acknowledge our ſelues vnable to praiſe thee. VI. VII.

But, O ſweet SAVIOVR! whom none ſeeketh, but the admoniſhed; none findeth, but the guided; I beſeech thee, by thine ineſtimable goodneſſe, let me not bee vnthankefully ſilent for theſe thy benefits. Teach me, thy humble ſeruant, ſecretly in my heart: O my GOD! O mercifull GOD! euen by thy great mercies, I beſeech thee, teach my heart, with VIII.

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what reuerence it ſhould thinke of thee; inſtruct my ſoule, with what delight it ſhould loue thee: giue my tongue ſome power, to powre forth praiſes vnto thee. *Correct* my errours; *Erect* my weakeneſſe; *Direct* my deſires: adde this one benefit to all the reſt, that I may yeeld my ſelfe obedient towards thee, and expreſſe ſome thankefulneſſe for thy incredible loue towards mee. Finiſh the worke that thou haſt begunne, and bring mee to the full meaſure of thy mercy.

I was dead and buried in ſinne, I ſhould haue rotted in deſtruction; but thou diddeſt raiſe mee (as it were another *Lazarus*) thou diddeſt reuiue mee; by thy loue I liue: and therefore I offer my ſelfe wholly to thee, moſt earneſtly intreating thy gracious acceptance, that we may loue and liue together.

IX. For I am able to giue thee nothing for thy benefits, but euen my ſelfe: for whom thou haſt both done and ſuffered exceeding much; and that is alſo already thine owne. But I am ſo ſoiled with ſinne, ſo rooted in the rottenneſſe of my own corruption; that it is a high point of fauour, if in mercy thou wilt accept that, which in right is thine.

X. O Lord Iesvs! I bowe the necke of my ſoule vnder the feete of thy Maieſtie; and in the loweſt degree of reuerence, giue thee moſt humble and heartie thankes for theſe thy benefits. I yeeld thee praiſes (O Lord) although baſe and bare, and farre vnanſwerable to thy deſerts. Yet ſomething my weakeneſſe is bound to performe: namely, to ſettle my minde

minde to behold and loue thee, and to praiſe thee with words ſo well as I can.

O amiable, O admirable IESV! let me loue thee alwayes, becauſe thou diddeſt loue me firſt: let mee loue thee onely; for he loueth thee too little, who loueth any thing beſides thee, except it be for thy ſake: alwayes and onely let me loue thee; becauſe by thee onely, I ſhall alwayes liue. XI.

Oh! that my heart did ſo languiſh with thy loue, that it might melt the moiſture of my body into teares. Oh! that the bowels of my ſoule were ſo enflamed with thy loue, that it might conſume in me all droſſie defires, and dry vp the delights of this wretched world. Oh! that I were ſick for the loue of him, who dyed for the loue of me. XII.

LORD, although I am not worthy in ſuch ſort to loue thee, yet art thou worthy much more to bee loued. Therefore (O louing IESV) doe not ſo deny me that, whereof I acknowledge my ſelfe vnworthy, that thy ſelfe be depriued of that, whereof thou art ſo worthy, as, if we doe it not, we charge our ſelues with vnthankefulneſſe and wrong. Grant (O LORD) I beſeech thee, not for my deſerts, but for thy mercies ſake, grant to my ſinfull ſoule, that it may loue thee; not according to that which it hath done, but according to that which thou haſt deſerued. Grant (I ſay) that I may bee worthy to giue that, which thou art worthy to receiue: ſo ſhall I be worthy of that, whereof now I am vnworthy. XIII.

Vile creature that I am, where is my humilitie? that I dare demand that exceeding excellent gift of thy

loue? Alas, poore wretch! what ſhall I doe? thou haſt created me, that I ſhould loue thee; thou didſt dye, that I ſhould loue thee; thou haſt commanded mee to loue thee; thou haſt threatened mee, if I doe not loue thee; thou haſt giuen me Sacraments and other meanes to inflame me with thy loue. In regard of my ſelfe, it is much, I grant, that I deſire; being altogether vnworthy to ſpeake vnto thee. Howbeit, thou art ſo bountifull and magnificent a LORD, and beareſt ſuch a fauour towards vs; that hee doth thee iniurie, and prouoketh thee to anger, who asketh onely ſmall things of thee. It becommeth thy greatneſſe, and thy goodnes bindeth thee to beſtow noble gifts.

XIIII. Vpon confidence therefore both of thy liberality and of thy loue, I will ſpeake againe vnto my LORD, although I bee but duſt and aſhes: I will ſpeake againe vnto him, who hath not onely licenſed, but prouoked, yea, *commanded* vs to *demand* of him.

O LORD our GOD! O gracious! O almighty GOD! is it not better that thou ſhouldeſt freely giue me what I haue not deſerued, then that I ſhould vnthankefully not yeeld to thee, what is thy due? The one whereof would be a propertie of thy mercy; the other, an effect of my iniuſtice. Giue therefore vnto me thy grace, that I may returne vnto thee thy due; beſtow vpon me thy mercies, that I may commit againſt thee no iniuſtice; doe vnto me aboue my right, that thy ſelfe receiue not from mee any wrong: bee liberall to mee, that I may not ſee iniurious to thee. Giue (O LORD) giue vnto my ſoule aboundance of thy loue, which I doe iuſtly deſire; that I may not be

be vnthankefull to thee, which thou mayeſt iuſtly puniſh.

Wee haue many motiues, O gracious GOD! to induce vs to loue thee. As *firſt*, thy goodnes, which is equall to thy being, and that is infinite. Which ſo long as we trauell in this vale of teares, we are vnable to behold in it ſelfe, but onely in the glaſſe of thy creatures, and by the varietie of benefits which thou heapeſt vpon vs: in whom alſo the ſame goodnes hath created a will, naturally inclined to loue that which is good. For between the will of man and goodneſſe, there is ſo ſtrict a marriage, that it cannot caſt the armes of affection about any other thing. And if at any time it committeth adulterie, by embracing euill; it is then deceiued with ſome apparence of good. XV.

Secondly, wee are prouoked, becauſe of thy beautie; which is the fountaine that feedeth; the Sea that ſwalloweth all other perfections and beauties. And as the Sea not only receiueth the waters of all ſtreames, but hath proper waters alſo in farre greater aboundance: ſo not onely the beauties and perfections of all creatures, whether viſible or inuiſible, are more cleere and conſpicuous in thee, then in them; but thou haſt alſo an infinite beauty, peculiar to thy ſelfe (in beholding whereof the Angels are inſatiable) which thou haſt not communicated to any of thy creatures. All other beauties are particular and finite; but thine is vniuerſall, and infinite; exceeding them in a farre higher degree, then the light of the Sunne exceedeth the light of all the Stars ioyned together. XVI.

XVII. *Thirdly*, we are prouoked by thy loue to loue thee; which is cauſed by thy goodneſſe, and manifeſted by thy benefites. For goodneſſe is the fountaine, from which loue flowes; and it is a propertie of loue, both to deſire, and to doe well, to the party that is loued. LORD, thou loueſt all thy creatures, to whatſoeuer likeneſſe they were made: how much more loueſt thou man, whom thou haſt formed after thine owne Image, and for thy ſelfe? and for whoſe vſe all other things were created?

XVIII. Further, wee are almoſt enforced to loue thee, by reaſon of the neere coniunction, which is betweene thee and vs: becauſe by grace thou haſt made thy ſelfe our Brother, our Father, our Spouſe: and that with ſuch perfection, that the ſame degrees being knit by nature, are but a ſhadow and repreſentation thereof. Neither is this coniunction the leſſe, becauſe it is common with many; for thy vertues are infinite, and ſufficient for all: euen as the light of the Sunne, although it ſhineth to all, yet doth euery man ſo much enioy it, as if it ſhined to him alone.

XIX. Againe, our dependencie vpon thee, doth call vpon vs to loue thee. For wee doe all depend vpon thee; firſt, for our beginning; becauſe of thee wee haue our being: ſecondly, for our continuance, becauſe we are preſerued by thee: thirdly, for our end, becauſe thou art our abſolute perfection, our higheſt happineſſe, our laſt end; which is alwayes loued without either rule or meane: becauſe it is deſired for it ſelfe, and not in regard of any other. Whatſoeuer we haue, wee receiued it from thee; whatſoeuer we want,

want, we expect it from thee; vntill thou haſt brought vs to the higheſt point of our perfection: Euen to be partakers of thy diuine felicitie, and to raigne with thee in Immortall glory. To other creatures thou haſt giuen their accompliſhment at once, and furniſhed them preſently with their perfection: to vs thou haſt giuen more things for the preſent then vnto them all, but our perfection thou haſt reſerued for times to enſue. Many large benefits thou haſt beſtowed vpon vs in this world; but our felicitie thou haſt reſerued for the world to enſue: not to keepe vs poore, but to make vs humble; and that we ſhould not only loue thee for thoſe things which wee haue receiued, but depend vpon thee for thoſe which we expect.

And becauſe *likeneſſe* is a great cauſe of *liking*, and of loue, thou haſt formed our ſoules after thine owne likeneſſe; as well in ſubſtance and manner of beeing; as in vnderſtanding, and manner of working. Thou art a Spirit, inuiſible and immortall; and ſo are they. Thou haſt vnderſtanding, memorie, and will; and the ſame powers haſt thou imparted to them. Thou art moſt perfect goodneſſe, holineſſe and vertue; and this image diddeſt thou draw in our ſoules, but by the malice of the deuill it is much defaced. Thou being a moſt pure and ſimple ſubſtance, art entire in the whole world, and entire in euery part thereof; our ſoule likewiſe is entire in the whole body, and entire in euery member thereof. Thou being one, workeſt all things in all Creatures; and our ſoule beeing one ſpirit, hath ſo many ſeuerall operations in our bodie, as it hath Organs and members whereby to worke: XX.

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In regard of which variety of operations, it beareth a neerer reſemblance of thee, then doe the Angels. Thou art infinite in euery reſpect; our ſoules are in many. And namely, in capacitie; becauſe nothing can ſatisfie it, but onely thou: in continuance alſo, becauſe it ſhall neuer determine: and laſtly, in wiſedome and vnderſtanding, wherewith it is neuer ſo fully furniſhed, but it hath power both to apprehend and inuent more; being neuer exhauſted of diuerſities of deuices, whereby it either imitateth or ſupplyeth nature.

XXI. Herevpon I feele in my heart, a weake warmneſſe of thy loue; but my prayer is, that the coles were throughly kindled with deſire, and blowne with delight into a full flame. O ſacred fire! how comfortably doeſt thou burne? O louely light! how ſweetly doeſt thou ſhine? How deſirous are they more and more to burne, whom thou doeſt enflame? How are they delighted, whom thou doeſt enlighten?

XXII. Alas! how late haue I loued thee? O beauty moſt exceedingly both ancient and freſh! how late haue I opened my eyes vnto thee? and yet, alas! how little doe I either loue or ſee thee? O infinite goodnes! thou deſerueſt to bee anſwered with infinite loue: whatſoeuer is leſſe then this, is leſſe then thy due.

XXIII. Wherefore I beſeech thee, O Lord! by thy precious wounds, from which guſhed out the ſtreames of our redemption; wound my ſinfull ſoule with the pleaſant dart of thy loue, which is continually caſt from thy heauenly eyes. Strike, Lord, ſtrike with the two-edged ſword which proceedeth out of thy mouth,

mouth, ſtrike deepe into my hard heart; pierce my ſenceleſſe ſoule, *part* all the inner *parts* of my ſpirit; that I may loue thee; if not ſo much as to thee is due, (for that can no man doe but thy ſelfe) yet fully ſo much as for me is poſſible: That by the violẽce of this loue, all externall loues beeing quenched, I may cry out with a pleaſing complaint; *Stay me with flagons, and comfort me with Apples, for I languiſh with loue.* XXIV. *Cant. 2. 5.*

O ſweet CHRIST! O good IESV! euen for thine interceſſion ſake, and for thy merits ſake, I beſeech thee, giue mee thy holy, and pure, and chaſte loue; to deſire nothing but thee, onely for thy ſelfe, without any reſpect of my particular profit: thy valiant loue; to *maintaine* all labour, to *ſuſtaine* any loſſe, that I may *attaine* in the end vnto thee; thy diligent loue, which is alwaies buſied in matters pertaining to thy ſeruice: thy incomparable loue, which contemneth all things in regard of thee: thy pleaſant loue, which findeth delight in nothing but in thee: thy violent loue, which may ſeparate my ſoule from all other things, and vnite it onely to thee: vntill I ſhall paſſe from this place of exile, into that heauenly habitation, where beholding thy pure and perfect beautie, I ſhall neuer ceaſe both to loue and laud thee.

What madneſſe is it, not to deſire? what malice, not to requite the loue of ſo powerfull and pitifull a LORD? how doe I hate my ſelfe, if I loue not thee? XXV. For he loueth himſelfe truely, who loueth thee: thee, for thy ſelfe; and himſelfe for thee. This is thy holy, and pure, and chaſte loue; which doth not vaniſh, which is not vaine. O my GOD! thou art altogether

ther loue, thy nature is loue; thou art more glorious in loue, then the Sunne is in light: thou art an infinite fire of loue, from whom proceedeth the loue of all thy creatures; euen as the light of all the Starres is taken from the light of the Sunne. How then can my ſoule appeare in thy preſence, and not be enlightened, not inflamed?

XXVI. O King of glory! ſuffer not, I pray thee, ſuffer not in me ſuch prodigious effects; that in the open light, I ſhould not ſee; that in the middeſt of the fire, I ſhould not burne. LORD, thou diddeſt loue vs, when we were thine enemies; and wilt thou deny vs now to loue thee againe? Thou haſt commanded vs with our whole heart to loue thee; and wilt thou not grant vs abilitie to obey? All thy benefits, all thy workes call vpon vs to loue thee: and ſhall wee bee ſo inſenſible, that their voices cannot ſinke into our ſoules? ſhall not our ſtony hearts yeeld one ſparke of fire, at all the blowes which continually they ſtrike? LORD, draw mee neere vnto thee, and then will my loue take great increaſe: euen as the neerer wee approach the fire, the more heate we receiue from it; and as the neerer that Riuers draw towards the Sea, the more ſwiftly they maintaine their courſe.

Heare, O my GOD! heare, O light of mine eyes! increaſe my deſire, and grant my requeſt; ſtop not thine eares againſt mee, becauſe of my ſinnes: deſpiſe not to be loued of thy poore creature. Giue me, I beſeech thee, that which thou haſt commanded me to doe; for I ſhall neuer be able to doe it, except thou giue

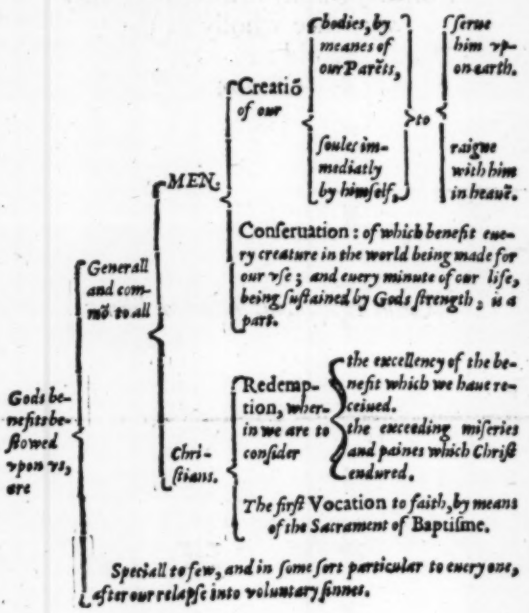
giue me power. *Indue* my ſoule with thy loue, *ſubdue* my fleſh with thy feare; that I may alwayes thinke of thee ioyntly, both with trembling and truſt. Settle the loue of thee in mee, and the care of me in thee: let my prayer come vnto thee, and thy pitie come vnto mee: let the ioy of thy happineſſe remaine with me, and the compaſſion of my miſeries remaine with thee. Let my ſpirit loue thee, let my fleſh feare thee; let my whole ſubſtance in this world *ioy* wholly in thee, that it may *inioy* thee wholly in the world to come.

Amen.

Aut vbiquè, aut nuſquam liber.

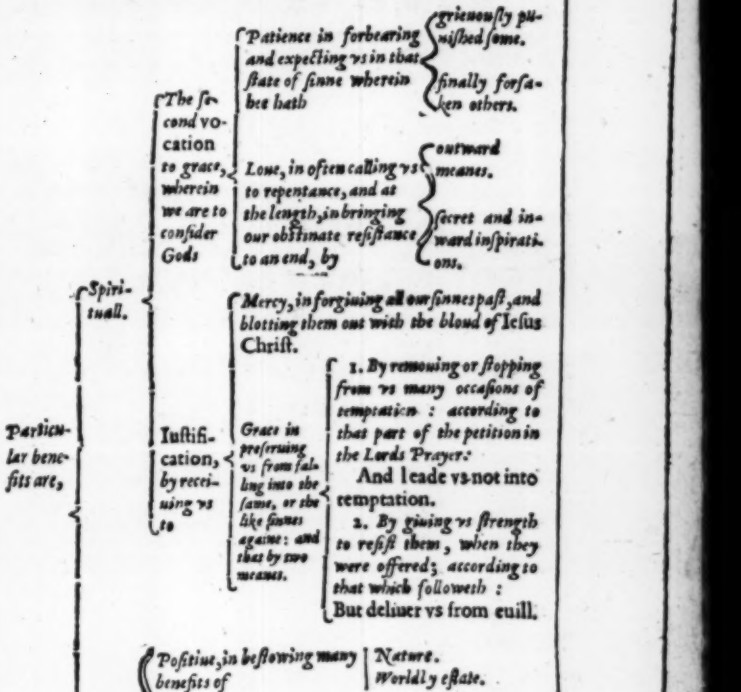
Although the benefits which we haue receiued from God, are, as in value ineſtimable, ſo in number infinite: yet for ſome ſtay to our weake memories, in returning thanks, they may be reduced (as twigges) to theſe branches following.

OF GENERAL BENEFITS.



Of

Of Particular Benefits.



To the Reader.

GOod Christian Reader, if thou hast at any time found, either comfort, or content in these Deuotions: If by reading them, thou hast been either stirred to good, or stayed from euill: afford at thy fittest seasons, this short Prayer for the Author of them.

A SHORT PRAYER FOR THE AVTHOR.

MOST mercifull, most iuſt, most powerfull, most wiſe, most beautifull, most dreadfull, most incomprehenſible LORD; fauourably regard the Author of this Worke. Sanctifie his ſoule, and ſoften it with the diuine dew of thy grace; that it may take both a ready, and deepe and liuely impreſſion, of all thoſe things which here are ſet downe. Let him not be like vnto Cookes, who dreſſe much good meat for others, but neuer feede thereof themſelues; or like the workmen who built *Noahs* Arke, wherein others were ſaued, but all they periſhed in the waters: or like a Candle which burneth with a beautifull light, but goeth out with a filthy ſmell. Pardon his moſt grieuous tranſgreſſions; accept for ſatisfaction of them, the paſſion of thine onely Sonne: accept thoſe moſt precious drops of bloud which he ſhed: accept the intire ſacrifice of his bleſſed body, which hee offered to thee in the moſt ardent flames of his loue. Grant him grace

grace to know thee, and to know himſelfe; thee in thy maieſtie and mercy; himſelfe in his offences and miſery. Giue him vnfained repentance for all his ſins; with firme faith, conſtant hope, and ſincere charitie. Giue him true humilitie, modeſtie, patience, temperance, chaſtity and puritie of heart. Giue him a perfect reſignation to thy good pleaſure; let him reſt all his deſires vpon thy wiſedome, fauour and power: that he may make that thine by his will, which in iuſtice pertaineth wholly vnto thee. Giue him a good life, and a good death. Leade him through all the trauerſes and perplexities of this world, and at the dreadfull houre of his departure from it, quiet and confirme his conſcience, by the ſweet inſpiration of thy comforts: That being ſafely guided by thee, vnto thee; he may there with the bleſſed company of Angels and Saints, fully finiſh thoſe praiſes of thee, which here obſcurely he hath begun. *Amen.*

THE

THE SECOND PART OF THE SANCTVARY OF A TROVBLED SOVLE:

BY

Sr Io: HAYVVARD, *Knight*,
Dr. of Law.

PSAL. 19. 18.

The poore ſhall not alwayes bee forgotten, the patient abiding of the meeke ſhall not periſh for euer.

LONDON,
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1623.

To the READER.

1. THE ſtate of the ſoule of man before his fall.
2. The ſtate of man after his fall.
3. The ſtate of the ſoule after regeneration.
4. The firſt cauſe wherefore the will is inclinable to ſenſualitie.
5. A ſecond cauſe of the ſame inclination.
6. Remedies againſt the naturall weakeneſſe or corruption of the powers of the ſoule.
7. Meditation and Prayer, inſeparable twinnes.
8. Of imitating or collecting out of other Authors.

I. MAn, at his first creation, had a reasonable soule, (the very breath of GOD) infused into him: wherein originall iustice (the Image of GOD) was most liuely and louely by GODS hand engrauen. Heereby, all the powers of the soule were perfect and accomplished in their nature; being both able and expedite, for the orderly execution of their functions. The reason and vnderstanding were cleere; the will and affections ordinate; the sensuall faculties, not onely restrained from euill, but constrained to be seruiceable to good. So that reason had full power and dominion ouer the will, & the will did gouerne the sensuall appetites; being the meane to hold them in obedience to reason.

II. But when, by the fall of Adam, originall iustice was lost; when the image of GOD was defaced in man; reason, which is the life of the soule, was much enfeebled; The will was disordered and depraued; the sensuall powers did tumult, and breake loose from their obedience; and haue euer since runne to their obiects with so violent a course, that commonly they drawe the will after them. Which also flattereth feeble reason (as Eue entised Adam) to taste of the forbidden fruite; euen to submit it selfe to the seruice of sensualitie: partly in contriuing meanes for accomplishing that which it doth affect; and partly in framing, either iustifications, or excuse, or concealement for the same. So as the first order of subiection and rule being inuerted, or rather peruerted, subuerted, euerted in the soule: the sensuall faculties had full dominion ouer the will; and the will did gouerne and guide reason: being

being the meane to hold it in obedience to ſence.

And albeit after our regeneration, reaſon, with aſſiſtance of the will, firſt enabled, then directed and gouerned by grace, recouereth ſuch power ouer the ſenſuall faculties, that it may (in ſome degree) and often doth, reduce them to the firſt order of their obedience: yet for the moſt part it happeneth, that it is, either weake, or vnwilling to execute this power; and that eſpecially for two cauſes. III.

The firſt is, for that the will, which is placed between reaſon and ſenſualitie, and apt to be applyed to either; contracteth the firſt familiaritie (which commonly is moſt firme) with ſenſualitie. And this is done, principally in our childiſh age, and partly alſo in the yeeres of our youth: in which time the will is guided by ſence, and is little or nothing commanded by reaſon. Wherevpon it followeth, that the paſſions of ſenſuality, beeing by long cuſtome ſtrong, familiar and pleaſant to the will: and the firſt motions of reaſon, by reaſon of nouelty, weake, ſtrange and diſtaſtfull: it giueth it ſelfe fully to the familiaritie of ſence, and is afterwards hardly recouered to breake that amity, and to knit into acquaintance with reaſon. IIII.

The ſecond cauſe is, for that the ſence giueth preſent payment of a certaine ſhadow, or ſhew of good; namely, of ſome ſenſuall commoditie or delight: but the reward of reaſon, the true eſſentiall good which reaſon promiſeth, and faith aſſureth, for a vertuous and religious life, is vpon a day: nothing is preſent but eenly hope, and ſome ſmall earneſt of the promiſe. Now, although wee know that there is no compariſon betweene theſe in value; yet this falſe ſhew in ſuch ſort bewitcheth the will, that V.

it is content to entertaine and imbrace the preſent appearance, and to deſiſt from the purſuit of the true future good. And thus the will being depraued, and drawne down to the loue of thoſe things which are pleaſing to the ſenſe: reaſon is either ſo ſeduced thereby, that it is carried in the ſame courſe of ſenſualitie; or elſe remaineth ſo deiected in power, that it is altogether vnable to reſtraine the will. Either the iudgement is ſo blinded, that it cannot diſcerne what it ought to doe; or the ſtrength ſo diſabled, that it cannot doe that, which it doth diſcerne and iudge fit to be done.

VI. *Now to correct this naturall either weakeneſſe or corruption of the powers of the ſoule, and to retaine them in that order of obedience and command, which is not onely iuſt, but expedient for the ſoule: three exerciſes of Religion are, both proper, and alſo neceſſarie: faſting, meditation and Prayer. Faſting, to breake the power of ſenſualitie; meditation, to ſtirre vp and ſtrengthen the forces of reaſon; prayer, to inuocate and implore grace, which onely is able to rectifie the will, and to curbe and controle the ſenſuall appetites.*

VII. *The firſt of theſe, is properly an exerciſe of the bodie; the other two are exerciſes of the ſoule. Faſting may oftentimes be ſeparated from meditation and prayer; and is then onely to be religiouſly vſed, when the body is thereby made more ſeruiceable to the ſoule. But meditation and prayer are like* Hypocrates *twinnes; which did feede together, ſleepe together, ioy together, weepe together, liue together, dye together. Or like a paire of Turtles; whereof one being taken away, the other will firſt languiſh, and afterward dye.*

Prayer

Prayer diſpoſeth our ſoules to meditation; meditation ſupplyeth matter to our prayer: both giue ſtrength and life the one to the other.

Meditation prepareth our ſoules, and maketh them fit to receiue GOD; *Prayer inuiteth that glorious gueſt: both entertaine him, and make him pleaſed to abide with vs.*

Prayer is the ſpeech of the ſoule vnto GOD; *Meditation is the ſpeech of* GOD *to the ſoule: both make a familiar conference and conuerſing betweene* GOD *and the ſoule.*

For this cauſe I haue endeuoured, in framing theſe deuotions (which are the beſt account that I can yeeld to the world, of my Sabbath dayes employment) ſo to entermixe Meditation and Prayer, that they may ſeeme, as it were, twiſted into one thred. Alwayes to begin, and to end our Meditation with Prayer: oftentimes in the middeſt of Meditation to breake into Prayer: ſometimes in the middeſt of Prayer to pauſe vpon Meditation. Which courſe how comfortable it may bee to the conſciences and ſoules of other men, I certainely know not; I could but make coniecture by my ſelfe.

What hath beene my performance herein, I will neither extenuate nor extoll; there is nothing, but the goodneſſe of GOD, *which* I *will extoll; there is nothing, but my owne weakeneſſe, which I will extenuate and excuſe. For other matters, let them extoll their labours, who are priuy to their owne negligent endeuours; let them excuſe, who will make others priuy to the ſame. Onely, I will adde a few words for anſwere to thoſe, who make light eſtimation of theſe and the like trauels;*

trauels; vpon conceit, that they are collected out of other Authors.

VIII. *First, the argument hauing been so long, so often, and yet neuer sufficiently handled, and to the worth; it is impossible that much should bee said therein, whereof much hath not been spoken by others: And yet the varietie may bee exceeding great: Euen as the same matter of wood and of stone, is neither polished nor fashioned in all buildings alike.*

IX. *Secondly, it is our nicenesse, or rather negligence in this point, whereby many writings are like the plant* Ephemeron; *which springeth, flourisheth, and fadeth in one day. For in all faculties, their writings haue been of longest continuance, who haue made faireſt vse of other Authors. For mine owne, either Iudgement or Opinion, as I doe nothing the more value the Spiders webbe, for that she draweth it out of her owne bowels: so doe I not esteeme the lesse of the hony-Combe, because it is gathered out of many flowers.*

To

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PARAG.

Parag. I.

The Sinner examining the actions of his life, findeth himſelfe infolded in the ſnare of God's wrath.

1. *Habite of ſinne is dangerous to hold, and hard to leaue.*

2. *Pleaſures of this life ſeeme farre greater then they are.*

3. *All the time of our liues either ſinfull or vnfruitfull.*

4. *Our beſt actions are beautifull ſinnes.*

5. *Whatſoeuer is vnprofitable, the ſame is damnable.*

6. *All the good that we haue done, is inferiour to our bodily benefits.*

7. *Sinnes more vnſauourie to God, then any thing vnto man.*

8. *No place of auoidance from God.*

9. *Originall ſinne is all ſinnes in power.*

10. *Our offences againſt God.*

11. *Our offences againſt our neighbour.*

12. *Weakeneſſes and offences in our ſelues.*

13. *A ſinner may be ſaid not to liue.*

14. *Our facilitie in ſinning.*

15. *Our beſt actions examined.*
16. *Good inſtructions badly regarded.*
17. *Our deuotions ſhort and abrupt.*
18. *How ſoone wee are weary of diuine exerciſes.*
19. *Our oſtentation, our coldneſſe, our errours, our defects in doing good.*
20. *Our curioſitie in matters of Religion.*
21. *Not any one of our actions iuſtifiable before* GOD.
22. *Sinne, the death of the ſoule, and the life and ſoule of death.*
23. *Death is to be adioyned to our life.*
24. *Pleaſures of this life moſt deceitfull enemies.*
25. *Contempt and abaſement of our ſelues, not onely to be endured, but deſired.*
26. *Griefe for want of griefe.*

I.  My ſoule! O weake! O wretched ſoule! feeble to all goodnes, able to any euill; retire thy ſelfe a while, from the tyring trauels of this life; lay down the loade both of heauy cares and light conceits, with which thou art extremely clogged. Remoue the veile from thine eyes, wherewith thou haſt been carried blindfold, without any true either light or guide; in all thy endeuours, in all thy deſires: in danger to ſtep into euery pit of habituall ſinne, wherein it is fearefull to continue, and out of which it will be hard to ariſe.

Gather together, O my ſoule! gather my ſcattered thoughts together, from ranging after the light and looſe pleaſures of this life; much more eſteemed,

ſteemed, of thoſe who hunt after them, then of thoſe who haue them: beeing like certaine Apples which grow in *Iudea*, faire in ſhew, but turning in touch to a filthy fume. With-draw thy ſelfe, into thy ſelfe, euen into the moſt ſecret cloſet of thy conſcience; ſhut out all things but onely GOD, who both filleth and encloſeth all things. Conſider before him, the nobilitie both of thy ſtate, and of thy end; and examine diligently, how anſwerable thy workes are, to the worthineſſe of them both. Say now to the world, as *Iacob* once ſaid to his Father-in-law, *Laban*: Theſe many yeeres haue I ſerued thee, and with exceeding both ſtudy and paines followed thine affaires: it is now time to breake from thy bondage, for elſe wilt thou ſend me empty-handed away. II.

Certainely, if I ſhall diligently examine my actions, if I weigh my wayes; if I try the footſteps that I haue troden; I ſhall finde, that the whole time of my life hath beene, either ſinfull, or elſe vnfruitfull: and if I haue done any thing that ſeemed good; it hath beene in ſuch ſort, either counterfait, or corrupt, or ſome wayes vnperfect; that it was no better then a beautifull ſinne. For wherein haue I ſpent my childhood? wherin my youth? wherein all the dayes of my life that are paſt? how haue I imployed my worldly eſtate? how my health? how my naturall forces and abilities? how haue I buſied both the powers of my ſoule, and the parts of my body, which thou haſt giuen mee? the one to know, and the other to ſerue thee. How? but either in idleneſſe, or euill; either in committing ſinne, or in doing nothing. III. IIII.

Therefore, O wretched ſoule! all the actions of thy life haue beene, either hurtfull, or elſe vnprofitable; either *depraued* with euill, or *depriued* of good:

V. And if thus, contemptible; if ſo, damnable. But if they be vnprofitable, wherefore doe I not account them alſo damnable? Is it not true which the Truth hath ſaid, that euery tree which bringeth not forth
Math.7.19. good fruit, ſhall bee hewne downe and caſt into the
Mat.11.14 fire? Did not CHRIST curſe the Figge-tree, which
Mat.25.30 did beare leaues, and no fruit? Was not the idle and vnprofitable ſeruant condemned, for not imploying and increaſing his talent? Shall not our careleſſe, either negligence or contempt of the ſeruice of GOD, be the greateſt piece of euidence, which Satan will bring againſt vs at the dreadfull day of Iudgement? According whereto ſentence is already drawne againſt the damned; not for *committing* any actuall e-
Mat.25. uill, but onely for *omitting*, to feede the hungry, to cloath the naked, to harbour the ſtranger, to viſit thoſe that were impriſoned or ſicke. And doe I then eſteeme it ſufficient, that I haue ſometimes abſtained from euill, if I haue not alſo done that which is good?

No, no; I receiued my life for the ſeruice of GOD; and I muſt be accountable how euery minute of my time hath beene imployed to that end. If it were poſſible for me not to commit any ſin, it will be ſufficient to condemne me, euen that I liued; if I were not both alwaies and entirely buſied, in diſcharging ſome piece of duty towards GOD.

VI. And yet if all the good which euer I haue done, were laid together, ſet cleere either from corruption,

or

or from defect; yet is it nothing to the bodily benefits which I haue receiued. In regard whereof I haue beene like an vnprofitable beaſt, which eateth more then he earneth: inſomuch as it may be ſaid to me, as *Abraham* ſaid to the rich glutton tormented in Hell: *Sonne, thou haſt receiued* (the reward of all) *thy good in this life.* Luk.16.

What man would endure? what man could forbeare that creature, which is not onely vnprofitable, but noyſome vnto him? But thou, O gracious GOD! haſt not onely endured, but expected me; thou doeſt not forbeare onely, but fauour and feede mee; more vnprofitable then any liuing Creature, more noyſome then any dead.

VII. Out vpon mee wretched ſoule! full both of vanity, and of ignorance; full of infinite miſeries, and (which exceedeth all miſeries) full of infinite vnſauourie ſinnes: whereby I am made more vile then any beaſt, more abominable then any dung or carrion, worſe then any thing which wee commonly call nought. For nothing can be, in worth ſo contemptible, in filthineſſe ſo intolerable to men, as a ſinfull ſoule is vnto GOD.

What doe I then? What thinke I? into vvhat a dumbe dumpe am I driuen? O my GOD! what ſhall I ſay, now I am before thee? Being like thoſe who haue immoderately ſtuffed their ſtomacke with Onyons and Garlicke; whom no man will heare ſpeake, for the ſtrong ſtinke of their breath. With what iron eyes, with what flinty fore-head ſhall I ſuſtaine the preſence of thy Maieſtie; who art both Iudge, and party,

VIII. party, and witneſſe againſt me? And alas! I haue leſſe hope to auoid thy preſence, then I haue heart to abide it. Thou didſt follow *Adam* thorow the thicke buſhes; *Ionas*, into the bottome of the Sea. *Dauid* did not thinke heauen ſo high, hell ſo low, the whole world ſo wide, that it could affoord any place, either ſecret or diſtant enough to auoid thy purſuite. How then ſhall I anſwere thee, whoſe preſence I am ſo little able, either to auoid or to abide.

IX. For, beſides my originall corruption, which is (in power) all ſinnes that are; I haue very much, yea, altogether failed in duty, againſt thee, againſt my neighbour, and againſt my ſelfe. I haue forgotten thee, I haue contemned other men, I haue not either remembred or regarded any thing but my ſelfe.

X. Towards thee I haue been vnthankefull for thy benefits, rebellious and ſtiffe-necked in yeelding to thy inſpirations, vnreuerent and negligent in matters pertaining to thy ſeruice. Which either I haue left vndone, or elſe haue performed them, neither with ſuch readineſſe, nor pure intention, as thou doeſt require; intermixing alwayes ſome regard, either of eſtimation or aduantage to my ſelfe. I haue beene more reſpectiue of ciuilitie, in offending the meaneſt friend of this life, then of conſcience in offending thee; and haue beene more reſtrained both by ſhame and by feare, from cõmitting a filthy fact in the view of man, then before thy pure and piercing eyes. I feared men more then thee, becauſe I was blind, and did not ſee thee: I had onely fleſhly eyes, and therefore did I onely regard the ſight of men; but I was ſpiritually blinde,

blinde, and therefore obſerued not thy diuine preſence.

For all the treaſure of graces, which thou haſt beſtowed vpon me, I haue not returned to thee the tribute of glory; but haue vainely and falſly vſurped to my ſelfe the prerogatiue of praiſe, which did in right pertaine vnto thee. I haue not beene prouoked, to loue thee for thy goodneſſe; to feare thee for thy iuſtice; to truſt in thee for thy power. My little loue hath appeared, by the little paines that I haue taken for thy ſake; my little feare, by the great and manifold ſinnes which I haue committed; my little confidence and truſt, by the tempeſts of my minde, vpon any troubles that haue hapned to me; not ſtaying and ſettling my hope vpon thee. How haue I contemned? how haue I grieued thee? in ſuffering thee to call vpon me in vaine? Neuer anſwering, neuer accepting thy heauenly motions? Thou haſt reuealed thy will vnto me; yet ſo often as my will hath encountred therewith, either by falſe interpretation, or flat reſiſtance, my will hath preuailed, and thine hath taken the ouerthrow. Finally, if I make a true account betweene thy law, and my obedience; why, then I am the foole, who hath ſaid in his heart; *There is no* GOD. *Pſal.* 14.11

Towards my neighbour, I haue beene hard and ſeuere; not louing him, as thou haſt commanded vs to loue one another, like members of one body, which receiue life by one ſpirit. I haue had no ſenſe of ſorrow for his aduerſities; and haue beene ſo farre from relieuing either his troubles, or his wants, that I haue XI.

ſcarce pitied him; and ſometimes both by ſpeech and action, haue beene offenſiue and grieuous to him. I haue abuſed my ſuperiours, by flatterie; my inferiours, by contempt: bearing my ſelfe for the moſt part, as an Emmet to the one, and as an Elephant to the other. As for my equals, I haue either put my ſelfe before them, or elſe proſecuted them with extremitie of diſdaine. I haue beene ſharper ſighted into all mens vices, then into their vertues; being eaſily carried to aggrauate the one, and extenuate the other: and ſcarce haue I communicated with any, but ſome part of my talke hath beene of other mens liues.

XII. Now, if I put my hand into my owne boſome; oh! how leprous ſhall I pull it forth againe? What ſhall I finde that my heart hath beene, but a puddle wherein filthy thoughts, like ſwine, haue alwayes beene wallowing?

What hath my mouth beene, but a vent, to breathe forth the putrified ſauour of my ſoule? what haue mine eyes been, but the windowes? what my eares, but the doores of deſtruction and death? My vnderſtanding hath been quicke to repreſent to my will, both inſtruments and occaſions to ſinne; my wil hath been as a common Curtizan, imbracing euery occaſion which hath been offered; my memory hath beene a ſtore-houſe of corruption, whereon my wicked fantaſie hath fedde. All the parts of my body, all the powers of my ſoule, haue altogether beene imployed in ſinne: all my life, motion and being, haue beene a continuall prouocation of him, in whom I liue, moue, and

and conſiſt. And as many members beeing vnited, make one whole and entire body; ſo all my actions laid together, doe forme in me one body of ſinne.

I haue beene too lightly carrred, by the policie and ſtrength of the diuell againſt mee; by my own luſts, either raging or tickling within mee; by the world, outwardly either flattering or purſuing me. I haue alwayes had one of thoſe ſixe things which thou abhorreſt; *Swift feet to commit euill.* I haue euer eſteemed forbidden fruit moſt faire, forbidden pleaſures moſt ſweet, forbidden waies moſt ſecure. Prou.6.18.

I haue not obſerued either decencie or ſincerity in my behauiour; but all my conuerſation hath beene clothed with vanitie. In opinion I haue beene obſtinate, in iudgement ſuddaine, in good purpoſes inconſtant, in will ſtubborn and ſtiffe; heauy in good, headlong in euill; full of waſte words, ready to derogate from others, & to frame praiſes to my ſelfe; apt both to giue & to take offence. In humility I haue bin falſe, in deſires violent, in hate implacable, in ieſting ſharpe, raſh in cenſuring, peremptory in talking, faſtidious in hearing, haughty to gouerne, hard to obey; being more ready to interpret, then to execute that which hath been commanded.

I haue burned more then the mountaine *Ætna*, in the raging flames of my affections. What vanitie haue I not beene greedy to behold? what haue I ſeene, whereon I haue not feaſted my inordinate deſire? what haue I deſired, which I haue not beene eager to effect? how liuely haue I felt the tickling of ambition

and vaine glory; and of diſſimulation, ſeruiceable to them both; in labouring to couer my defects, and to make me ſeeme other then I am? How greedily haue I purſued the commodities and pleaſures of this life? wherein my deſires haue beene ſo farre from beeing ſatisfied with thine allotement, that the whole world hath ſeemed too little to ſuffice them. I haue beene in ſome ſort, more proud then *Lucifer*, more preſumptuous then *Adam*. For they being in a high degree of beautie, and perfection, had ſome motiue to think well and preſume of themſelues; but I, beeing bred (like certaine Flyes and Wormes) onely of putrifaction, beeing a veſſell of moſt vile filth, haue notwithſtanding preſumed to rebell againſt thee. I haue ſhaken off thine obedience, and aſſumed a licenciouſnes to liue according to my proper luſts. I haue affected praiſe in all my actions, as though I had beene like thee; who onely art to be praiſed in all thy workes: And if thou haſt either croſſed my purpoſes, or not fulfilled my deſires; I haue beene ſtirred to ſtorme againſt thee, as if thou hadſt been one of my ſeruants.

Oftentimes vpon iniuries offered me, partly prouoked, and partly light; a thick ſwarme of thoughts haue made tumult within mee. Hereupon, penſiue and blind, I ſought occaſion of reuenge. I multiplied counſailes, I muſtered all malicious conceits: and when I had no man preſent, I formed within my ſelfe a ſet contention. I conſidered what was ſaid or done againſt me, I framed both action and anſwere thereto; exerciſing my minde in an idle & imaginary reuenge, whereto I wanted both oportunity and power. So I haue

haue been often carried by couetouſneſſe and ambition, to pleaſe my ſelfe in the vaine conceits of riches and honour; alwaies immoderate, and many times impoſſible. In the vſe of meates and apparell, vnder the colour of neceſſitie, I haue proſecuted my pleaſure; and that which would haue beene ſufficient for the one, was little or nothing to the other. In a word, I haue not endeauoured either to *abſtaine* from any pleaſure, or to *ſuſtaine* any paine: the moſt light delights haue ſwayed my iudgement; the moſt trifling troubles haue beene ſufficient, not onely to vexe, but to ouerwhelme me.

XIII. Alas! how ſwiniſhly haue I liued? nay, it cannot well be ſaid, that I haue liued at all. Hauing my ſoule alwaies either buried, partly in ſleepe, and partly in ſloth; or elſe ſo buſied in the cares and conſiderations of the falſe, either pleaſures, or neceſſities of this life: that I haue euer wanted, ſometimes minde, ſometimes time to thinke vpon thee, and to doe any thing worthy the ſpirit and dignitie of man. O dead life! O obſcure light of vnderſtanding! wherewith I haue beene carried forth; forgetfull of things paſt, negligent of things preſent, improuident for things to come. I haue not reſpected any thing paſt, but iniuries or loſſe; nor regarded any thing preſent, but the contentment of my *aduerſe* & *peruerſe* will; nor proiected for any future thing, but reuenge, or pleaſure, or eſtimation, or gaine. I haue been ſtudious, I haue beene induſtrious in this vnprofitable purſuit: wherein my gatherings are of no better reckoning, then is a building vpon ſand; then an image of Snow ſet a-

gainſt the Sunne; then a heape of duſt, ſubiect to diſſipation by euery winde. Inſomuch as I may now
Luke.5. iuſtly complaine with S. *Peter: I haue trauailed all day and taken nothing.*

XIIII. And as for the manner of my ſinning againſt thee, I haue ſo oft hardened my conſcience, and caſt away ſo farre all ſhame, that I made no more ſcruple to ſin, then to ſpeake. Being carried againſt thee, with ſuch facilitie; yea, boldneſſe; yea, contentment and delight: that I could not haue done more, if I had expected no other life, if I had feared no iudgement, if I had beleeued no GOD: But as if I had beene perſwaded, that all the points of Chriſtian beliefe were meere fables; and not Oracles from thoſe diuine lips, that will not diſſemble, that cannot erre.

XV. Let me bring the beſt of my actions to a true touch. All my deuotion hath been guilded with hypocriſie; I haue rather ſeemed then beene religious: hauing the voice of *Iacob*, and the hands of *Eſau*; in profeſſion one thing, in practice another. I haue been like the Serpent, which often changeth his skinne, but neuer diſgorgeth his poyſon. I haue entertained many vices, vnder the ſhew and tearme of vertues: as vaine ſcience, for true wiſedome; crueltie, for iuſtice: raſhneſſe, for reſolution; cowardize, for warineſſe; obſtinacie, for conſtancie; couetouſneſſe, for frugalitie; baſeneſſe, for humilitie; pride, for generoſitie; lightneſſe, for affabilitie; preſumption, for hope; vnaduiſedneſſe, for zeale; diſtruſt, for feare: and generally, wanting either iudgement to diſcerne, or will to embrace the true meane, I haue alwayes runne into one

one of the extremes: neuer endeuouring to *reforme* any vice, but onely to *conforme* it to ſome apparance of vertue.

XVI. And although I haue receiued many good inſtructions, yet was I like to the Sea; which neither the Riuers nor raines that fall into it, make any thing the ſweeter: or like the leane kine which *Pharao* ſaw in his dreame; which after they had deuoured the fat kine, remained notwithſtanding as ill-fauoured and leane as they were before. When I haue beene particularly and plainely reproued for any euill, I would either craftily, if not excuſe, yet extenuate it; or elſe boldly, ſometimes deny, ſometimes defend it; or elſe maliciouſly reproch them who reproued me: or if none of theſe, yet did I neuer thankefully accept, and carefully regard it. Or if at any time I haue beene touched thereby, with ſome ſenſe of conſcience for my ſinne, yet haue I not left it: and ſo by reiterating my ſinne, haue prouoked thy wrath more deepely againſt mee. *Gen.41.*

XVII. If I haue ſet into any courſe of Chriſtian exerciſes, I haue preſently broken the thred, and intermitted the continuance thereof: ſoone loathing the very *Manna* of heauen, the true ſtreames of Paradiſe; and luſting again after the Onyons of Ægypt. And as one who taketh hot coales in his hand, and preſently caſteth them away, hath no ſenſe of their effects: ſo I haue ſo lightly touched the myſteries of ſaluation, that I haue ſcarce felt from them any heate. They haue been to mee as meat ſwallowed downe without chewing, & paſsing thorow me without digeſtion; ſo farre

farre either from increaſing or maintaining ſtrength, that it doth rather endamage health. I haue wearied my ſelfe, I haue loſt my time, in going forward and backward, in riſing and falling, in building and pulling downe, in rowling (as it is ſaid) the ſtone of *Syſiphus*; in purpoſing, and not purſuing; in attempting, and preſently ſhrinking backe. I haue turned my minde (like the Weather-cocke) vpon the leaſt puffe of euery occaſion; I haue changed it (like the Camelion) into ſo many ſhapes & formes, as accidents haue bin offred to me: not conſidering how dangerous it is to conceiue good inſpirations, and not to bring them to full effect. I haue worne out my whole age onely in beginning; I haue alwayes failed almoſt in the eſſay.

XVIII. When I haue ſettled my ſelfe to deuotion and prayer, O good GOD! how tedious hath the time ſeemed, how irkeſome hath the exerciſe beene vnto mee? How dull, drowſie and lumpiſh haue I beene therein? How were my thoughts diſtracted? What haſte haue I made vntill I had giuen ouer, to attend ſome other buſineſſe or delight, which was more agreeable to my taſte and liking? By this meanes, my prayers haue beene like the drinke which was offered to my SAVIOVR, Wine mingled with Myrrh and Gall: and I haue beene as one of *Pilates* ſeruants, who bowed their knees vnto CHRIST, and ſaluted him King; but therewith ſmote him, and ſpate in his face.

XIX. When I haue done good vnto any man, I haue not forborne to boaſt thereof; I haue beene like the Hen, which cackleth at euery egge that ſhee layes: inſo-

inſomuch as the thiefe of vaine-glory hath ſtolne away the acceptation of that which I haue done. In performing any other good worke, with what coldneſſe haue I beene carried? With how many either errours or defects hath it beene fraughted? And if it be true, that thou regardeſt, not ſo much the actions, as the intent; how many of my workes haue beene ſo free from vaine reſpects, that they ſhould bee, I will not ſay acceptable, but tolerable in thy ſight? For I finde that I haue beene moued to doe them, ſometimes at the importunitie of others; ſometimes for cuſtome and for manner ſake; ſometimes for my own particular, either eſtimation, or contentment: neuer ſincerely for the loue and ſeruice of thee. I haue neuer either loued or ſerued thee alone; becauſe I haue not loued and ſerued thee for thy ſelfe.

XX. If I haue buſied my ſelfe in talking or meditating vpon diuine matters, it hath beene rather in curious queſtions, then in points either neceſſarie to inſtruct, or profitable to ſtirre me. I haue beene more ſtudious to enquire where hell is, then how to auoid it. I haue beene more carefull to know, whether we ſhall know one another in heauen, then either carefull or painfull how to come there. I haue beene forward to learne, what thou haſt not eſteemed neceſſaaie to teach; I haue had eares to liſten, where thou wouldeſt not haue a tongue to ſpeake. To conclude then as I began. If I examine my actions, if I weigh my wayes, if I try the footſteps that I haue troden; I ſhall not finde any one of them; one is a ſmall number, and yet I aſſure my ſelfe, I ſhall not finde any one, that may be

XXI. iuſtified in thy ſight. My beginning was corruption; my continuance hath beene ſinne; my end ſhall bee death, the reward of ſinne.

XXII. O ſinne! the death of the Soule, and the very life and ſoule of death. I would not *repell* thee, when thou didſt preſent thy ſelfe, and after entertainment I am not able to *expell* thee. O void of all ſparkes of piety! O worthy to be lamented with no other teares, then were ſhed for the deſtruction of Ieruſalem! Miſerable is the day of my birth, but more miſerable ſhall be the day of my death: for then all delights of this life will be turned to a ſmoke, to a ſhadow, to a dreame, to nothing; and then will be the beginning of euerlaſting torments.

My ſoule is weary of my wicked life; I grieue to liue, and I feare to dye. What then ſhall I doe, perplexed ſinner? but abſolutely neither, and in a manner

XXIII. both? Euen to dye ſo long as I liue. To liue, I ſay, in lamenting the errours of my life; and to conſume all the parts of my life to come, in bewayling euery part thereof which is paſt.

XXIV. I will therefore eſteeme both the pleaſures and preferments of this preſent life, my moſt deceitfull and flattering enemies. I will reioyce onely, when I can be ſorrowfull for my ſinnes; when all diſ-honours and puniſhments runne vpon me for them. I will alſo take armes againſt my ſelfe, and be cruelly ſeuere, both in

XXV. puniſhing and deſpiſing this vile dunghill; the ſtinke whereof I am vnable to endure. In all things I will ſeeke nothing, but the honour of GOD, and the contempt and confuſion of my ſelfe. And becauſe I alone

am

am not ſufficient to abaſe and abhorre my ſelfe as I haue deſerued (becauſe man being in himſelfe either ſinne or nothing, who can deſcend to the bottome of his miſeries, and contemne himſelfe as theſe two require?) I will therefore craue aide of all creatures in the world, and deſire to be deſpiſed by them; for ſo much as I haue done the like to the Creator of them all. I will pray and prouoke all men to take compaſſion vpon mee, and will loue them with true affection that ſhall helpe me herein.

But it is a great increaſe of my miſery, that I am not yet ſo ſharpely touched with ſorrow, as both my preſent diſtreſſe, and imminent dangers vrgently require. It grieueth mee that I am not ſufficiently grieued for my ſinnes: but ſtill goe on ſo careleſſely affected, drawing in the delights of this world ſo ſecurely, as though I were vtterly ignorant of mine owne condition; as though I had already paſſed the day of my death, the day of my account; as though I had already eſcaped the paines of hell, and did euen now raigne with thee in the ſtate of glory. XXVI.

What doeſt thou? O vnprofitable ſoule! O ſinfull! O ſenſeleſſe ſoule! wherefore art not thou more liuely moued? What preſent taſte of *ioy* doeſt thou *enioy*? What future either hope or expectation doeſt thou either feele or feede? Thy ſinnes wrap thee in the wrath of GOD; and thy death, thy iudgement, thy torment is at hand.

O condition! O times! And how then ſleepeſt thou? O dull ſoule! not dull, but dead, if thou ſtarteſt, if thou trembleſt not at the ſound of theſe terrours.

rours. Dry and withered tree, worthy to be cut down and caſt into that fire, which doth alwayes burne and neuer conſume; Where are thy fruits? What haſt thou euer brought forth, but ſharpe and ſowre ſinnes?

Parag. II.

Of the ſeueritie of God againſt ſinne, and how grieuous euery ſinne is which willingly wee commit.

1. *God's ſeueritie againſt ſinne by example.*
2. *God's ſeueritie againſt ſinne by his Word.*
3. *Multitude of ſinners is no excuſe for ſinne.*
4. *No ſinne is to be eſteemed ſmall.*
5. *Euery ſinne is a contempt of* God.
6. *The leſſe our ſinnes ſeeme vnto vs, the greater is our contempt.*
7. *Sinne breedeth in vs a hate againſt* God.
8. *The difference betweene an Atheiſt and a ſinner.*
9. *Sinners are in open hoſtilitie with* God.
10. *In regard of our ſelues, our ſinnes are iniurious to* God *many wayes.*
11. *The loſſe which a ſoule incurreth by ſinne.*
12. *Wherefore eternall puniſhment is inflicted for a temporall offence.*
13. *The firſt reaſon drawne from the goodneſſe of* God.
14. God

14. GOD *vſeth mercy towards the damned.*
15. *The ſecond reaſon is drawne from the greatnes of* GOD.
16. *A ſinner onely is rebellious againſt* GOD.
17. *Seuere iudgements of* GOD *againſt ſinne.*
18. GOD *declared his hatred againſt ſinne, by the ſufferings of his Sonne.*
19. *A prayer.*
20. *The crucifying of* CHRIST *is the greateſt action that euer was in the world.*
21. *Our life ſhould be a dying with* CHRIST.
22. *Minds ſet vpon matters of this world, are alwayes vnfruitfull.*
23. *What* GOD *requireth of vs.*

PEraduenture thou ſuppoſeſt, that GOD noteth not the number of thy ſinnes. What? hee that numbreth thy haires, will he not number and note thy ſins? Conſider then, (O willing to deceiue thy ſelfe) how ſeuere and rigorous GOD hath declared himſelfe at all times, both by example, and alſo by his Word; as well in obſeruing, as in puniſhing offences. This is manifeſt, by the curſe which he caſt vpon *Adam*, & vpon all his poſteritie, and (in a ſort) vpon all creatures, for once violating one commandement; by the drowning of the whole world: by the reprobation of *Eſau* and of *Saul*: by the deſtruction of *Chore*, *Dathan*, and *Abiram*, and of the whole Tribe of *Beniamin*: by the puniſhment of *Moſes* and of *Dauid*: I.

Dauid: & by the like iudgements vpon many other, whom GOD had more cauſe to ſpare, then hee hath to tolerate thee; for leſſe and fewer ſinnes alſo then thou haſt committed.

II. Herevpon it is ſaid, that GOD is a iuſt, a great, a terrible GOD; and that it is a horrible thing to fall into his hands. And although CHRIST came into the world, in all mercy and mildneſſe, with infinite loue, with ineſtimable liberalitie, to redeeme vs; yet in the point of taking account for our actions, he profeſſeth that he is a ſeuere man, reaping where he ſowed not, & gathering where he caſt not abroad: puniſhing, not onely thoſe, who either riotouſly or negligently miſ-ſpend his treaſures, but thoſe alſo who idlely refuſe both to exerciſe and increaſe them. He threateneth damnation alſo, not onely to thoſe, who worke iniquitie; but to thoſe likewiſe who are not cloathed with righteouſneſſe; whom hee ſhall find aſleepe; whom not attending his ſuddaine comming, with Oyle in their Lampes. Hee preſcribed to the Ruler no other rule, whereby he might be ſaued, but by keeping the commandements. Hee left alſo in charge to his Diſciples, *to keepe his commandements*, and to teach men to obſerue all his commandements whatſoeuer: otherwiſe they ſhould be ſo farre from louing him, that they could not know him.

Deut. 10. Heb. 10. 31

Mat. 25.

Mat. 3. 41. Mat. 22. 13 Mat. 13. 33 35. Mat. 25. 22 Luke. 18. Mat. 19. 27 Ioh. 14. 1. Mat. 28. 20 Ioh. 14. 2. 1. Ioh. 2.

Further, hee hath either threatned or warned vs, that whoſoeuer ſhall breake one of the leaſt of his commandements, hee ſhall be called the leaſt in the Kingdom of Heauen: that his creditors muſt pay the vttermoſt farthing: That we ſhall be called to a moſt ſtrict

Mat. 5. 19. Mat. 5. 26.

ſtrict account; *inſomuch* as *not ſo much* as an idle word, as our errours, as our very righteouſneſſe ſhall eſcape iudgement: that all other reſpects ſet aſide, euery man ſhall be dealt withall euen as he hath done, that the way is ſo hard, and the gate ſo ſtraight which leadeth to life, that few ſhall either finde or follow it. *Mat. 25. Mal. 11. 36 Eccl. 15. Luke 12. Mat. 16. 27 Mat. 7. 3.*

III. But thou wilt ſay, perhaps, that there are, if not greater, yet more ſinners beſides thy ſelfe; and thoſe alſo not of the meaneſt ſort. Ah foole! doth hee deſerue a leſſe puniſhment, who killeth an innocent accompanied with others, then hee who murdereth an innocent alone? doth a man endure leſſe paine, if he burneth with many, then if no other burne but himſelfe? This is indeed the accompliſhment of abſurdity, to ſuppoſe that one ſinner ſhall beare out another: for herein alſo might the diuels receiue comfort, becauſe they are many. But it is rather an aggrauating of thy ſinnes, that hauing examples on both ſides ſet before thee; thou haſt in thy corrupt choice followed, not the beſt, but the moſt: that hauing company of both ſort offered to thee, thou haſt ioyned thy ſelfe to the great men, rather then to the good: that vnderſtanding both the importance, and neceſſitie of thy danger; thou didſt weakely want, either will to abhorre, or indeauour to decline it. *Mar. 5. 8.*

IIII. But thou ſuppoſeſt, peraduenture, that thy ſinnes are not great: and therefore, although they may bee ſeuerely examined, yet ſhall they not bee ſo ſharpely puniſhed. *Sinnes not great?* I would the great Iudge would ſo eſteeme them: I would I could rightly ſay ſo:

ſo; I would indeede it were ſo. And yet, a City may as well be taken at a little hole, as at the large gates; a man may as ſoone be drowned in a ſmall Riuer, as in the maine Sea; a Souldier may as readily be ſlaine by a round bullet, as by a long Speare: and thoſe ſinnes which we eſteeme not great, are alwayes ſufficient enough, and ſometimes moſt dangerous, in working our deſtruction.

But how dare a man account any ſinne to be ſmall? Is not euery ſinne (by preuarication) an opprobrious reiecting of GOD? And can it bee a ſmall offence to diſhonour, to deſpiſe ſo great a maieſtie; and one who is ſo exceedingly, both beautifull in himſelfe, and beneficiall towards thee? Conſider then, O wretched ſoule! either maliciouſly blinde, or groſly ignorant; what an intolerable iniury thou offereſt to GOD, by euery ſinne which wittingly thou doeſt commit; and that as well in regard of him, as alſo in regard of thy ſelfe.

In regard of GOD, euery ſinne is iniurious, by reaſon, partly of the contempt, and partly of the hatred which by that meanes is occaſioned againſt him.

V. For as in euery other election, ſo whenſoeuer with aduiſement thou giueſt conſent to ſinne, thy vnderſtanding entreth into an actuall deliberation (although at all times thou doeſt not diſcerne it) in weighing the ſweetnes of the ſin, which thou art about to commit; with the fauour and friendſhip of Almightie GOD, which thereby thou muſt aſſuredly loſe. And hauing deliberately ballanced them both, thou reproueſt the wiſedome of GOD, and ſhakeſt off thy obedience

obedience to his order and diſpoſition; preferring before it the law of thy luſts, and bearing thy ſelfe rebellious againſt him: thou contemneſt that infinite goodneſſe and grace, which ought of all creatures to bee affected; and ſheweſt thy ſelfe vngratefull to his loue, which with all ſubmiſſion thou art bound to imbrace.

Now, what greater indignitie can bee imagined, then ſo vilely to value the Maieſty of GOD (to which as to their laſt end, all men ought to referre their actions) as to take from him the honour and crowne of being the laſt end, and to conferre the ſame vpon a vaniſhing pleaſure? As to preferre a vaine point of eſtimation, a trifling delight of aduantage before him? and (as GOD himſelfe complaineth by his Prophet) *To diſhonour him for a handfull of Barley, and for a piece of bread?* Inſomuch, as the leſſe thy ſinne ſeemeth to thee, the greater is thy contempt; in forſaking him, to purſue it; in reiecting him, to enioy it. What like iniury was euer offered to CHRIST in this world? That of *Iudas* in ſelling him? But *Iudas* ſold him for thirty pieces of ſiluer: and thou many times for a baſe and beaſtly pleaſure. That of the Iewes in refuſing him, and chooſing *Barrabbas?* But they refuſed they knew not whom; and thou knoweſt whom thou doeſt refuſe. Finally, *Iudas* ſold, and the Iewes reiected CHRIST but once; but thou doeſt both, ſo often as with deliberation thou committeſt any ſinne. *Eze.13.19.* VI.

And it is not onely a careleſſe contempt which a ſinner beareth againſt the Maieſtie of GOD, in valu- VII.

ing euery vanity aboue him; but therewith alſo ſuch a cruell hate, that he would (if he were able) diſarme him of his authoritie, pull away his power, and euen caſt him out of his ſtate: ſecretly wiſhing (howſoeuer hee carrieth his countenance and ſpeech) that there were no immortalitie of the ſoule, no account of our actions, no reward, no reuenge; and in a word, no GOD to puniſh ſinne: that he might more boldly bathe himſelfe in the imaginarie contentments and pleaſures thereof. For which cauſe there ſeemeth to bee no great difference betweene an Atheiſt and a ſinner; becauſe, as the one thinkes there is no GOD; ſo the other wiſheth that there were none.

VIII.

Hereupon GOD, who exactly feeleth the pulſe of our hearts, who ſearcheth the moſt ſecret thoughts, and ſeeth this traiterous affection of ſinners againſt him; declareth them for his enemies in diuers places of the Scripture, and denounceth open hoſtilitie againſt them. As namely, where it is ſaid, that hee hateth both iniquitie, and thoſe who worke it; that all the thoughts, words and workes of the wicked, euen their good actions alſo are abominable before him: inſomuch, as he cannot endure ſinners to praiſe him, or to talke of his Teſtament, or to prophane his name with their vnleauened lips. The Prophet *Dauid* ſaith: *Loe, thine enemies (O LORD) Loe, thine enemies ſhall periſh: and all the workers of wickedneſſe ſhall be deſtroyed.* Alſo, the LORD himſelfe thus threateneth the wicked, thus thundreth againſt them, in theſe tearmes doth openly defie them: *If I whet my glittering ſword,*

IX.

Pſal. 5. & Pſal. 11.

Prou. 15. Eſd. 1. Pſal. 50.

Pſal. 92.

Deut. 32. 41

and

and my hand take hold on iudgement, I will execute vengeance on mine enemies, and reward them that hate me. I will make mine arrowes drunke with bloud, and my ſword ſhall eate fleſh, when I begin to take vengeance of the enemy.

Now in regard of thy ſelfe, thou offereſt iniury to GOD whenſoeuer thou ſinneſt, in that thou doeſt thereby deface and mangle his liuely Image, drawne by himſelfe in the ſubſtance of thy Soule. Thou prophaneſt his holy Temple, which he hath cleanſed and conſecrated for himſelfe; & makeſt the ſame a dunghill of vncleane droſſe, a very den of Dragons and Diuels. Thou *expelleſt* him out of the iuſt poſſeſſion which hee held ouer thee as a Father; and *compelleſt* him as a Iudge to Iayle thee by Iuſtice. Thou diſpoileſt thy ſoule of her riches, of her robes and heauenly attire; thou woundeſt it euen to the heart, and doeſt very abominably both deface and defile it. Thou abuſeſt all the gifts and benefits of GOD to his diſhonour; like vngrate and vngracious debters, who oppugne their Creditors with their owne goods. For that vnderſtanding which GOD gaue thee to meditate vpon his Law, thou doeſt *conuert*, or rather *peruert*, to deuiſe how to tranſgreſſe it: the will which GOD gaue thee to loue him aboue all things, and thy neighbour as thy ſelfe, thou doeſt defile with horrible hate: the tongue which he lent thee to powre forth his praiſes, thou blotteſt with blaſphemies and vgly oathes: thoſe hands which he framed as inſtruments to feede and defend the poore, doe waſte their ſtrength in cruelty and rapine: thy whole ſoule and X.

body, all the faculties of the one, all the ſenſes and members of the other; thy abilities, thy health, thy ſtrength, thy life, which were appointed for the *holy* ſeruice of GOD, are *wholly* imployed to his diſhonour.

Hereupon the Scriptures conclude, that ſinne maketh men miſerable; and that they who commit iniquitie, hate their owne ſoule. Becauſe, by imbracing ſinne, the ſoule loſeth; *Firſt*, the grace of GOD, with all the vertues and conſolations of the Holy Ghoſt (eſpecially the comfortable gueſt of a good conſcience) which doe vſually attend or accompany that grace: *Secondly*, it is caſt out of the fauour of GOD; whereby it loſeth; *Firſt*, his protection and prouidence in matters of this life; *Secondly*, all expectation and right of the ioyes and felicities of the life to come. And vpon the priuation of all this good, it ſtandeth neceſſarily poſſeſſed with three contrarie euils. *Firſt*, it is made ſubiect to ſinne, with all the impurities and horrours (eſpecially the ſting of a guilty conſcience) which vſually attend or accompany the ſame. *Secondly*, it remaineth in this life, in the power and poſſeſſion of the Diuell; who ordereth all the actions thereof, who directeth whatſoeuer it doth. *Thirdly*, hauing renounced CHRIST, and made it ſelfe a perſecuter of him, defiling and treading vnder foote his moſt precious bloud; it is engroſſed in the booke of perdition, and abideth in terrible expectation of iudgement and fire.

Pro. 13. 21. Pſal. 10.

XI.

XII. And that thou mayeſt not, O ſecure ſoule! either maruell or doubt, that eternall puniſhment ſhould be inflicted

inflicted for a temporall offence; conſider further, that euery ſinne is ſo infinitely both heinous in it ſelfe, and hatefull to GOD; as it is impoſſible for any mortall wit, either to vtter or vnderſtand. The reaſon hereof conſiſteth in two points; one drawne from the goodneſſe of GOD, the other from his greatneſſe.

For the goodneſſe of a party, as it doth much increaſe the qualitie of an offence offered againſt him; ſo doth it cauſe in him an hatred of euill, anſwerable in proportion to it ſelfe: inſomuch, as the better any one is, the greater is an offence committed againſt him, and the more doth hee hate and abhorre any euill. And therefore, as GOD is infinitely good, ſo is any ſinne againſt him infinitely euill; ſo doth he infinitely both loue vertue, and hate vice; and ſo will he infinitely in the end, recompence the one, and puniſh the other.

And hereby an errour appeareth, wherewith many are poſſeſſed; who, becauſe GOD is mercifull, and good, are emboldned to preſume to perſeuere in their ſinne. Aſſuredly, GOD is mercifull, and therefore to be praiſed; GOD is good, and therefore moſt worthy to bee honoured and obeyed. If thou diſhoureſt ſo good a GOD, the more thou ſhalt extoll his goodneſſe, the more doeſt thou aggrauate thine own offence: thou doubleſt thy euill, in making his goodnes the cauſe thereof. It is the part of iuſtice to defend the dignity of this goodneſſe, and not to ſuffer ſo high an iniury to paſſe vnpuniſhed. XIII.

O vnſpeakeable goodneſſe of GOD! knowne by faith, purſued by hope, taſted by loue, poſſeſſed by

glory: O inſearchable goodneſſe! which iuſtifieth the Law of eternall puniſhment, for a temporall offence; then which, in the iudgement of man, nothing ſeemeth more ſtrict, nothing more rigorous. For, ſeeing thou, O LORD, art a bottomleſſe depth of goodneſſe, an endleſſe Ocean of mercies; as thou art liberall in rewards, ſo art thou pitifull in reuenge: alwayes thy rewards are greater then our labours, and thy puniſhments alwayes leſſe then our euill. Thy mercies are aboue all thy workes; thou filleſt all

XIIII places with thy mercies. Not heauen and earth onely, but hell alſo; which is the place of the rigour of thy iuſtice. For no man dareth affirme, that thou vſeſt not mercy towards the damned; and that their ſinnes are not farre aboue their torments. How then may wee ſay, that the paines of Hell, both endleſſe and intolerable, are not onely iuſt, but fauourable, in regard of any temporall ſinne? Thy goodneſſe, O LORD, is ſo incomprehenſible, that all the torments of hell are to be eſteemed a milde puniſhment, to him who ſhall preſume to offend it.

XV. Againe, the greatneſſe of an offence is eſteemed, according to the greatneſſe and worthineſſe of the party againſt whom it is committed; as the ſame iniury offered to a Peſant, and to a Prince, ſtandeth not in one degree, as principally of offence, ſo conſequently of puniſhment. Hereupon it followeth, that ſeeing GOD is a GOD of vengeance; *A great* GOD, *mightie and terrible*, who ſitteth vpon the heauens, and preſſeth the earth with his foote: *Whoſe looke dryeth vp the depths, and whoſe wrath maketh the mountaines to melt.*

Heb.8.30. Deut.10.17 Eſay 66.1. Eſai.8.23.

melt. Who with a word made all things, and with the ſame facilitie doth gouerne, and is able againe to deſtroy them. Who worketh all things, and is neuer diſtracted; who worketh alwayes, and is alwayes quiet. Who is in all places, and neuer moueth; who both filleth and incloſeth all things. Who ſitteth in his Throne of eſtate, inuironed with flaming Chariots, and caſting a ſwift floud of fire from his countenance; whom many millions of Angels attend and adore. Whoſe face is burning, whoſe lips are full of indignation, whoſe tongue is a deuouring fire, and whoſe breath is a violent floud. Before whom the Starres are obſcure, the Angels vncleane, all beauty baſe, all ſtrength feeble, all knowledge vaine, all goodneſſe either imperfect or euill; all perfections farre more dimme, then is the light of a Candle in the cleere Sunne-ſhine. At whoſe preſence all powers, euen the Diuels ſtoupe and tremble. Vpon whoſe vertue and will all Creatures depend; receiuing the influence of ſome beames of his Maieſtie; whereby they do both act and conſiſt, and without which they preſently periſh. Whereupon (with a reuerence compoſed of ioy & of feare) they all both honour and obey him, in accompliſhing thoſe actions for which they were created: except onely a ſinner, who imboldeneth himſelfe to rebell againſt him. In a word, ſeeing He is who He is. An infinite Being; in compariſon of whom all things that are, haue no true being; as proceeding and depending altogether of him, who proceedeth and dependeth onely of himſelfe. Who onely knoweth what he is, and the more inferiour we are

Dan.3.

Eſa.3.27.

XVI.

Exod.3.

are to his Eſſence, the further wee are from comprehending it: inſomuch as hee who thinketh fully, either to deſcribe or praiſe him, ſhall infinitely abaſe his greatneſſe by the one, and his glory by the other. Seeing, I ſay, that the greatneſſe of GOD is infinite; ſeeing alſo that euery ſinne which aduiſedly we commit, is not onely a proud contempt of him, but a malicious blowe ſet vpon his face. It followeth, that the greatneſſe or guilt of euery ſuch ſinne is alſo infinite; and conſequently, that it deſerueth infinite both hatred and reuenge; euen equall to the Maieſtie that is offended.

XVII. Hereupon is grounded a Iuſtification of many iudgements of GOD in puniſhing ſinne; which in the ſhallow ſenſe and cenſure of man, ſeeme not onely ſtrange, but admirable, and almoſt incredible. As that for one proud thought againſt his Maieſtie, ſo many millions of Angels, created with exceeding priuiledges of perfection, were caſt out of glory, and irreuocably condemned to hell-fire. That for eating the forbidden fruit, at the prouocation of another; *Adam*, with all his poſteritie, yea, all creatures of the earth were curſed. And although many are deliuered from the guilt of that ſinne, yet the chaſtiſement thereof, by many temporall miſeries, beateth grieuouſly vpon them. Neither would the wrath of GOD the Father be ſatisfied, for the eternall puniſhment of that diſobedience; but by the ſufferings of his onely Sonne. Who albeit hee was both innocent, and infinitely beloued; yet when hee had ſubiected himſelfe in our fleſh to his Fathers iuſtice; it ceaſed not

to

to loade him with labours & miſeries, to double many heauy blowes vpon him; vntill hee laid downe his life, and ſurrendred his ſoule into his FATHERS hands.

And that thou maiſt (O my ſoule) moſt plainely perceiue the ineſtimable hatred of the FATHER againſt ſinne, together with the liberall loue of the SONNE towards thee; call to thy conſideration what ſharpe and ſeuere ſtripes, the one inflicted, the other endured; that thou mayeſt bee prouoked thereby to order thy actions, with feare of that iuſtice, and loue of this mercy: otherwiſe to aſſure thy ſelfe, that thy charge ſhall receiue incredible increaſe, for contemning the one, and abuſing the other. XVIII.

A Prayer.

AND thou, O ſweet SAVIOVR, make clay againe with thy ſpittle, to anoint my eyes: that I may ſee the ſorrowes which thou didſt ſuſtaine. Bring mee thy vnworthy ſeruant, into the treaſurie of the true Temple; that I may behold what an offering thou haſt made to thy Father for me: peraduenture I ſhal be ſtirred therby to offer to thee ſome two mites of praiſe, which thy goodnes will vouchſafe to accept. I beſeech thee, wounded CHRIST, to guide my vnderſtanding, that I may thinke of thee what I ought; and ſoften my ſoule, that I may feele what I thinke. XIX.

I ſummon you, all the thoughts of my ſoule, that you preſently appeare, and attend my SAVIOVR in the greateſt action that euer was in the world. For the making of GOD, Man, was the moſt wonderfull work that euer GOD made: and all actions are very ſhadowes, in regard of the crucifying of that GOD-MAN.

Fix your ſelues therfore, vpon him (O my thoughts) with moſt ſteady attention, who was fixed for mee vpon the Croſſe. Obſerue with a moſt conſtant view, all his members, all his paines, all his reproches. Reſt not your ſelues in the externall forme; but pierce to that which is couched within: For vnder his wounds, bloud and other defilements, much ſecret *Manna* is hid, which no man knoweth but hee that taſteth it. Stand before this table of the Croſſe, as a Whelp ſtandeth at his Maſters table; with a ſtedfaſt eye vpon his countenance, and vigilant for euery crumme that falleth. Obſerue him, I ſay, not *curiouſly* with the people, nor *careleſſely* with the paſſers by; but *carefully* and feelingly: For in vaine did he ſuffer torments for me, if I doe not obſerue them, if I doe not vnderſtand them.

O good IESV! O the loue of my ſoule! open to me thy bloudy ſide, that I may collect therein my diſperſed deſires: let me eſteeme the pouertie, the ignominie, the fooliſhneſſe of thy Croſſe, before all the glory and gaine of this mortall life; before all the wiſedome and wealth that this world can afford. Let thy paines quench in me all putrifying pleaſures; Let the continuall memorie of thy ſharp and ſhameful

paſsion,

paſſion, reſtraine my deſires, from the riotous purſuit after worldly vanitie.

O ſweet IESV! I deſire nothing more in this life, then with thee to be crucified; I would not liue, but to die with thee: for I would not liue, but only in thee; and it is manifeſt that I liue not in thee, if thou dyeſt without me. Therefore O LORD IESV! either take away my life, or worke in my ſoule the effects of thy death: for wherfore was I borne, but to dye with thee? to imbrace thy naked body vpon the Croſſe, with the armes of all my affections? to runne into thy wounds, and there to ſettle my abode? This I muſt endeauour, this I doe intreat, this with all the forces of my ſoule, I will both pray for and purſue: for this I renounce all other things, for this I will forſake my ſelfe. O ſweet SAVIOVR! feede me with thy fleſh, inebriate me with thy bloud; giue mee thy wounds, O LORD! and I deſire nothing elſe. For ſince I am naturally enclined to loue fleſh and bloud heere is fleſh & bloud, which I will alwaies both loue and adore. They are my Phyſick, my foode, my rayment, my riches, my ornament, my defence: they are my whole life; they onely are ſufficient for me.

Gracious LORD, wherefore hideſt thou thy ſelfe? wherefore heareſt thou not thy diſtreſſed ſeruant? Thou cameſt into the world to ſeeke ſinners, and wilt not thou by ſinners bee found? thou haſt giuen thy ſelfe vnto me, and for me, and ſhall I not be partaker of thee? Thou haſt made for me the heauens, the earth, and all the riches therein contained; but who deſireth theſe things at thy hand? Take them

XXII.

O LORD! take them all vnto thee; and diſtribute them where thou thinkeſt meete: I haue neither need of them, nor pleaſure in them; they are not able to ſatisfie my ſoule. As the mountaines which containe Mynes of ſiluer and gold, are alwaies vnfruitfull; ſo are the minds that are ſet vpon them. I demaund of thee nothing but thy wounds, nothing but thy bloud; I eſteeme all things baſe, in regard of thy ignominious death. This is all my want, this onely I deſire. I deſire neither the plenty, nor pleaſures, nor preferments of this world; but onely thy wounds: my ſoule is deſirous to enter into thy wounds, and to be refreſhed with thy bloud.

What am I? O deſire of my ſoule! that thou ſhouldeſt not admit my poore petition? I am vnworthy, I grant, to receiue any fauour from thee; but of thy goodneſſe, I beſeech thee, doe me that fauour which thou didſt to a thiefe; that I may be crucified with thee, that I may ſuffer by thy ſide, that thy death may inſeparably adhere to my life: that all my happineſſe, all my hopes, may bee faſt fixed vpon thy Croſſe. For as it was the greateſt fauour which thou couldeſt doe to vs, to ſuffer for vs: ſo is it the next, to giue vs licence to ſuffer with thee.

O good IESV! what ſhall I returne to thee, for this thy paſſion? For it is a greater benefit that thou didſt dye for mee, then that thou didſt make all creatures for mee. What recompence then ſhall I giue vnto thee? For I haue nothing but from thee, neither can I doe any thing without thee. O my Redemption! I heare thee cry hourely vnto mee; *Sonne*, *Pro. 23. 26*

giue,

giue mee thy heart. My heart, liberall LORD? Why, thou haſt giuen thy ſelfe wholly to mee; and ſhal I returne nothing to thee but my heart? Ah! how gladly would I giue it thee? but it is ſo vnquiet, and ſo vncleane, that I dare not preſume to preſent it before thee. But take it, louing LORD! take that whereof thou talkeſt; *command* that which thou *demandeſt*. And as Saint *Peter* ſaid vnto thee, when thou didſt waſh his feete; *Not my feet onely, but alſo my head and my hands*: ſo, not my heart only, but all my members. Take my heart, I ſay, vnto thee, which thou haſt bought with the deareſt bloud that euer was ſhed; ſcourge it, crucifie it, kill it, and reuiue it: that it may become both willing & worthy to remaine with thee.

O King of glory! what an honour is it to our hearts, to be both accepted and deſired of thee? who would not preferre it, before all the preferment of this world? Mercifull LORD! is this all thy gaine? is this all our gift? I ſee then, that thou deſireſt nothing but our aduancement: that wee cannot giue thee any thing, but that which doth increaſe our good. Thou deſireſt not our ſubſtance, but onely our ſelues; not for any neceſſitie, but altogether for pitie: and for this thou giueſt thy ſelfe to vs againe. Thou giueſt thy ſelfe wholly to vs, if wee will but giue our hearts vnto thee. Certainly, if my heart were as great as the Heauens, if it were worth ten thouſand worlds: ſeeing thou, O LORD, deſireſt to haue it, it ſhall no longer abide with mee: I will not apply it to any creature, but will entirely yeeld it to thee. *My heart is ready, O GOD, my heart is ready;* *Pſal. 108.*

ready; I will ſing and giue praiſe with the beſt member that I haue.

O my kindred and kinde friends! O all creatures of this world! ye Theeues and Harlots, in ſtealing away my heart from my GOD: depart from mee, I will not ſerue you; you are no wayes able, either to comfort or content mee. Let the world ſerue it ſelfe, as it may; I will ſerue the LORD with all my heart. Take thou my vncleane heart, O LORD! and firſt purge it, then tye it to thee with the chaines of thy loue: that it may follow thee in all the ſteps which thou haſt troden for me. Let it attend thee, into the Garden, before the High Prieſts, before *Herod*, before *Pilate*: take it vp to the Croſſe with thee; put it into thy boſome, through the wide wound of thy ſide; take it with thee into the graue, that it may ariſe with thee from the dead, aſcend with thee from ſinners, and raigne with thee among thy Saints.

PARAG. III.

Of the paines and puniſhments which CHRIST endured for ſinne: And firſt, of his Agony in the Garden.

1. CHRIST *did moſt manifeſt and declare his loue towards the end of his life.*
2. *The doctrine of* CHRIST *what it was.*
3. *What were the actions and carriages of his life.*
4. *With*

4. *With whom* CHRIST *was accompanied in the Garden of* Gethſemanie.

5. CHRIST *began his conflict with Prayer.*

6. *Foure points to be obſerued in Prayer.*

7. *A ſhort Prayer.*

8. *Wherefore* CHRIST *prayed.*

9. *Wherefore hee prayed that his Cup might paſſe from him.*

10. *The bodily torments of* CHRIST *were not comparable to the torments of his ſoule.*

11. *Theſe torments are teſtified by his bloudy ſweat.*

12. *Our ſinnes were the burthen vnder which he did ſweat.*

13. *Sinne did lye moſt heauy vpon* CHRIST, *and wherefore.*

14. *The ſufferings of* CHRIST *how intolerable they were.*

15. *Wee are prouoked thereby to loue him, and abhorre our ſinnes.*

16. *A Prayer.*

AND omitting the baſeneſſe of his birth, the manifold miſeries of his whole life; wherein hee tooke vpon him the ſhape, not onely of a ſinner, but of a ſeruant: Conſider (O my Soule) the time onely of his death, wherein moſt eſpecially he manifeſted his loue. For, as euery naturall motion groweth more vehement towards the end; ſo the loue of CHRIST towards the true Church, his Spouſe, and conſequently towards

wards euery ſoule which is in the ſtate of grace, receiued no increaſe, becauſe it could not (for he loued vs alwayes in the ſame degree, wherein he loueth himſelfe; and if hee could haue borne greater loue to
I. himſelfe, the ſame he would haue borne towards vs) but did more manifeſt and declare it ſelfe, towards the end of his life. And as many kindes of fire, the more water we caſt vpon them, the hoater they burne; ſo, both the apprehenſion and preſence of death, were ſo farre, either from quenching, or from cooling his loue, that they inflamed it with a more liuely light.

II. Therefore, as in all the paſſages of his life, from his Cradle to his Croſſe, ſo moſt eſpecially towards his death, all his doctrine was the true rule of wiſedome; milke for the weake, meate for the ſtrong, medicine for the ſicke, not too deepe for the ſimple, not too ſhallow for the wiſe: but as a Foord, wherein the Lambe may wade, and the Elephant ſwimme. All his actions were, the workes of Iuſtice and of Mercy: examples of all vertues, but moſt eſpecially of humilitie, the foundation of all other vertues; and of loue and pitie, whereof our miſeries ſtood
III. moſt in need. All his carriage was a pure Glaſſe, wherein wee may eſpy, whatſoeuer is either wanting or amiſſe in our behauiours: euen the Book which
Ezech. 2. the Prophet ſaw, written both within and without; within, by inſtruction; without, by example of life; wherein we haue, what to contemplate, what to imitate, what to admire: wherevpon whoſoeuer doth, not onely ſtudy, but (like the Prophet) feede; he ſhall attaine ineſtimable, both knowledge and vertue.

Now

Now when hee addreſſed himſelfe to the combate of his Paſſion, he entred into the Garden of *Gethſemanie*, as into the liſts: becauſe as ſinne beganne in a Garden, ſo in a Garden our Redemption ſhould begin; in the like place wherein *Adam* ſinned, our SAVIOVR would beginne the expiation for ſinne. The company which he tooke with him, were thoſe three Diſciples, who (not long before) had ſeene his glorious transfiguration vpon Mount *Thabor*; to the end, that ſeeing in him ſo different a change, they might eſteeme thereby the inеſtimable greatneſſe, both of the ſqueritie of GOD, and of his loue. There they were dazeled and aſtoniſhed at his Maieſtie: but heere, O treaſure of heauen! O light and life of the world! how was thy glory obſcured? thy ſtrength abated? thy courage appalled? inſomuch as thou didſt acknowledge to thy Diſciples, that thy ſoule was heauy vnto the death. IIII.

Forthwith thou didſt beginne thy conflict with prayer; as well to declare that thou wert the Interceſſor for man to GOD, as to giue vs example in all our enterprizes to doe the like: teaching vs alſo, after what manner wee ought to pray. For *firſt*, in that thou didſt fall proſtrate vpon the ground, thou didſt thereby inſtruct vs, that with all humilitie and reuerence wee muſt preſent our ſelues before the Maieſty of GOD; and not with geſture, either ſo ſtately, or negligent, as though we did familiarly talke with him, and not humbly ſue vnto him. Teaching vs alſo, that ſinners (whom then thou didſt repreſent) are the moſt abiect creatures in the world: vnworthy to behold the V. VI.

heauen; worthy to grouell vpon the ground, worthy to be trampled vnder foote. *Secondly*, by thy earneſt praying, wee are inſtructed, with what attention and feruency we ſhould beat at heauen gates. *Thirdly*, by thy often praying, we haue example of perſeuerance; vntill he who hath giuen vs courage to continue, ſhal giue vs alſo grace to obtaine. *Laſtly*, thou haſt taught vs to renounce our owne will, and reſigne our deſires to the pleaſure of GOD: whoſe will whoſoeuer doth praiſe and approue, he is truely humble. Theſe points, if at all times we endeuour to performe; but chiefely in the agonies of death, when the fleſh panteth, and trembleth, and ſtruggleth for life: the Angels (who are alwayes at hand when wee pray) will aſſuredly come to comfort vs: and GOD will ſend vs ſtrength to beare, whatſoeuer he is not pleaſed to remoue.

VII. O ſweet IESVS! In all my diſtreſſes haue mercy vpon me: remoue from me all dulneſſe, all ſtupidity, all dry deſolation of ſoule; and infuſe thy gracious comforts into me. O my SAVIOVR! when this heauy agony did lye vpon thee, then haddeſt thou neede of conſolation in thy humanitie; and therefore an Angell was ſent to comfort thee from heauen. Now, for that *Paſſion* ſake, in all my troubles haue *compaſſion* vpon me. Thou, who by bearing our infirmities, haddeſt a true touch and tryall of them; thou, who by participating our miſeries, haſt aſſured vs of thy compaſſion; haue mercy vpon me in all my diſtreſſes, and viſit me with thy pitie and reliefe.

VIII. But, O bleſſed SAVIOVR! wherefore didſt thou ſo often pray? For thy ſelfe thou hadſt no need; for vs,

vs, thou couldeſt as eaſily giue as demand. And yet didſt thou often pray, both for thy ſelfe and for vs: not only to giue vs example, for the frequent vſe of that holy exerciſe; but for two other reaſons beſide. One, for that hauing vnited perſonally to thy ſelfe our humane nature, which by right of creation oweth homage to the Creator; thou wouldeſt not faile to diſcharge that dutie. The other, for that hauing taken our nature vpon thee, with all our naturall infirmities, ſinne excepted; it was requiſite, that voluntarily thou ſhouldeſt ſubmit that nature, to deſire forces to ſuſtain thy fleſh, in the weighty buſines which thou hadſt in hand.

IX. But wherefore didſt thou pray (O my SAVIOVR) that if it were poſſible, this cup might paſſe from thee? Diddeſt thou not willingly offer thy ſelfe in ſacrifice for ſinne? O! deſirouſly. For no neceſſitie could be caſt vpon thee. No neceſſitie of iuſtice, becauſe thou wert innocent; no neceſſity of cõſtraint, becauſe thou wert Almighty, and hadſt twelue Legions of Angels at thy command. But, thou wouldſt giue a comfort to thy weake members, that they caſt not down their courage in any tribulation; whenſoeuer the fleſh either murmureth, or ſtriueth againſt the Spirit. Alſo, thou wouldeſt euidently declare, that thou didſt beare the naturall weakeneſſe of our fleſh; & that not without a moſt ſharpe ſence of griefe, thou diddeſt paſſe thorow the thornes of thy paſſion.

Laſtly, thou wouldeſt manifeſt, that as thou didſt conſiſt of two natures, ſo thou haddeſt alſo two wils: not to ſeparate, as ſo make two perſons; nor ſo con-

founded, as to make one nature & will: but diſtinguiſhed in their eſſentiall properties & operations. In thy humane will, thou didſt pray to auoid this cup; but in thy diuine will thou didſt deſireit. Thou didſt deſire death, in regard of the end; but in regard of it ſelfe, thou didſt pray to auoid it. Thy humane will was *diuers*, but not *aduerſe* or contrary to thy diuine will: Being ſo dazeled vpō the ſudden with the neere approch of thy Fathers wrath, that albeit thou kneweſt thy Fathers will, & that his Decree was immutable, and that thou haddeſt ſubmitted thy ſelfe thereto; yet thou diddeſt ſeeme (in a viceleſſe infirmitie) not to thinke of that which perfectly thou kneweſt. Not as drawing or declining from thy Fathers will: but forthwith reſuming thy reſolution, and ſubmitting thy ſelfe to his Decree; Notwithſtanding either the paines or the terrours which both in body and ſoule did then aſſaile thee.

X. Aſſuredly, the paines whnch our SAVIOVR in body did endure, were exceeding great; yet nothing comparable to the torments of his ſoule. In bodily paines it is poſſible, that ſome haue beene as deepely touched as hee; but in ſorrow of the ſoule, in the vnknowne ſorrowes of his ſoule, there was neuer any came neere vnto him. And indeed the paine of the body is but the body of paine: the very ſoule of ſorrow, is the ſorrow of the ſoule. *Pro.* 18. 14. *The ſpirit of a man ſhall ſuſtaine his other infirmities: but a wounded ſpirit who can beare?*

And firſt he began with the torments of the ſoule; and that ſimply and ſeparately, and not by participa-

tion

tion from the body. For as ſinne beginneth alwayes at the ſoule, and from thence extendeth to the body; ſo it was meete, that the puniſhment of ſinne ſhould begin at the ſoule, and afterwards proceede to the body.

To manifeſt this griefe and ſorrow of his ſoule, one of the Euangeliſts ſaid: *Hee began to waxe ſorrowfull, and grieuouſly troubled.* Another; *He began to bee afraid and in great heauineſſe.* Another, *He was in an agony.* But moſt eſpecially he did expreſſe it himſelfe, partly by ſpeech, in that he ſaid; *Now is my ſoule troubled; now my ſoule is very heauy, euen vnto the death:* either becauſe his heauineſſe was to continue vntill death; or becauſe it was ſo intenſiue and great, that vnleſſe it were death, humane nature could endure no more. But principally hee expreſſed this by action; in that, when no violence was offered him in body, when no man touched him; no man ſtood neere him; hee was inwardly anguiſhed with ſo great agony, that in a cold night (for which cauſe afterward they kindled a fire) in the open ayre, beeing in exceeding feare (which naturally draweth the bloud inward) and lying vpon the bare earth; all the forces of his body were diſtracted, the humours diſturbed, the pores opened, and hee was caſt into a bloudy ſweat. Not a thinne faint ſweat; but conſiſting of great drops, which iſſued ſo plentious from enery part of his body, that they paſſed thorow his apparell, and trickled to the ground in great aboundance.

Mat.26.37 *Mar.14.33* *Luk.22.14.* *Iob.12.27.* *Mat.26.14* *Mar.14.24*

II.

Neuer was Garden thus watered before, neuer

ground in this ſort vvet. *Adam* perhaps did moiſten the earth vvith the ſweat of his browes, but neuer was it moiſtened, but at that time, with a bloudy ſweat. With bloud and ſweat his Paſſion began, and ſo with bloud and water it ended.

O my ſoule! looke now both vpon thy SAVIOVR, and vpon thy ſelfe; vpon thy SAVIOVR, as vpon the true *Adam*; not caſt, but come out of Paradiſe for thy ſinnes, and labouring in a bloudy ſweat to get for thee the bread of life. Vpon thy ſelfe, as vpon one of thoſe, who at that time were his onely Tormentors. For the Executioners did not then teare him with whips, they did not then preſſe a crowne of Thornes vpon his head; it was not the Nailes, not the Speare which then did pierce him: but thy offences did thus afflict him, thy ſinnes were the ſad burthen,

XII. vnder which ſo grieuouſly he did ſweat.

For then were preſented to him the ſinnes of the whole world, both paſt and to come: which to him, who bare ſo great loue and zeale to the honour of his FATHER, could not but worke vnſpeakeable griefe. The more innocent he was, the more was he grieued at the ſight of theſe ſinnes; and the more perfectly he loued both GOD, and man, the greater torments hee was content to endure: to teſtifie thereby, both his obedience to the one, and his pitie and loue to the other.

Then alſo was preſented to him the moſt terrible ſight that can be conceiued: namely, the extreme furie of the Father. Then had he to contend, not onely with the weakeneſſe of humane nature, not onely with the

the extreme malice of the Diuell; but with the moſt terrible Iuſtice and wrath of his Father. Before whoſe Maieſtie, albeit not ſtirred to wrath, the Angels couer their faces, the Mountaines ſweat, the earth trembleth, the ſea flyeth: before whom as Iudge, no creature can ſtand. And verily, if the wrath of GOD againſt one ſinner, for ſome one ſinne, be tearmed *vnquenchable fire, a worme that neuer dyeth, wayling, gnaſhing of teeth*; and yet not ſufficiently expreſſed: what words can the weake wit of man deuiſe, to repreſent the horrour of iudgement which vvas then turned vpon HIM, who ſuſtained all the ſinnes, who repreſented all the ſinners of the vvorld? who vvas to drink off the vvhole cup of his Fathers wrath? not for one ſin, but for all naturall corruption. And if hee had left one drop, if he had not taken the very dregs; we had not been excuſed from eternall death. Alſo he beheld the ingratitude of many, who would not endeuour to make profit of this benefit; which was a ſharper touch vnto him, then all the torments which outwardly he endured: euen as it is leſſe grieuous for a man to take paines for another, then to know that his paines ſhall not be regarded.

O my Sauiour! now diddeſt thou bend to vndergoe thy burthen; now beganneſt thou to dip thy garments in bloud; now beganneſt thou to take the aſſay of that Cup, which had no mixture of mercy in it. Thou didſt lay vpon our ſhoulders a light burthen, and a ſweet yoke: but we laid vpon thee ſo heauy a loade, that none but thy ſelfe was able to beare it. No element is heauy in his proper place; and therefore

XIII.

as

as one that diueth into the water, feeleth no weight of the water which is aboue him; ſo he that is plunged in the depth of his ſinnes, hath no ſenſe how heauy they are: becauſe ſinne is there in his naturall place. But ſinne in thee was out of his place, it was farre aboue his proper Sphere: and therefore lay moſt grieuouſly vpon thee. For if a ſinner who is ſanctified, is oftentimes ſo preſſed with his ſinnes, that hee cryeth out with holy *Dauid*; *My iniquities are a ſore burthen, too heauy for me to beare*: How grieuous vvas this Sea of ſinne vnto thee, from whom all ſanctification doth flow?

Pſal.38.

O heauenly Father! what is this, that thy Sonne, thy innocent Sonne, thy onely Sonne, thy Sonne in vvhom thou art well pleaſed; in this humble & heauy manner laboureth before thee? The Fathers hoped in thee, and thou diddeſt deliuer them; they called vpon thee, and were not confounded: wherefore then is thine innocent and onely Sonne, begotten of thy ſubſtance, forſaken of thee? How ſhall wee (ſinfull wretches) expect riuers of mercy from thee, ſeeing thou art ſo ſeuere againſt thine onely Sonne? So mercifull a Father, againſt ſo good & louing a Sonne? Is not thy wrath appeaſed, with this miſerable ſpectacle of him, who is ſo deare vnto thee? This bloudy ſweat, whereof euery drop is of greater value then all the treaſures of the world: is it not a ſufficient ſatisfaction for our ſinnes? a ſufficient price for our redemption?

O admirable, vpright, inflexible Iuſtice! theſe were the light skirmiſhes, to the maine battell which did enſue.

enſue. Thy eyes, O holy Father, were fixed vpon the Croſſe: whereto vntill thy Sonne was faſtened, thou wouldſt not bee ſatisfied, thou wouldſt not be appeaſed. For ſo thou hadſt before ordained, that death, which vvas the curſe of ſinne, muſt alſo bee the puniſhment of thy Sonne; that the Diuell, who preuailed by a tree, ſhould likewiſe by a Tree bee ſubdued.

O ſweet SAVIOVR! what a painefull purchaſe haſt thou made? what a ſharpe price haſt thou payed for my Redemption? how intolerable(may I thinke) was the end of thy ſufferings, whereof the entrance was ſo admirably ſtrange? and how cruell were thoſe torments to be endured, which were ſo terrible in being expected? O my ſoule! let the ſight of thy ſinnes draw ſome droppes of teares now from thine eyes; ſeeing they did draw ſo many drops of bloud from euery part of thy Redeemers body. Take a little touch of that griefe, vvhich did lye ſo heauy vpon him, whoſe power ſuſtaineth the heauens, that it made his ſoule heauy vnto the death; being ſo deepe drowned in the nature of man, that hee ſeemed to forget that he was GOD. Accuſe thy ſelfe (O my ſoule) nay, condemne thy ſelfe of ſenſeleſſe dulneſſe, if thou takeſt not a deepe impreſſion of ſorrow; both for loue to thy Sauiour, and for hatred to thy ſinnes: the one for enduring for thy ſake; the other, for requiring ſo ſharpe a remedy. Be not in this point like the Diſciples who were with CHRIST; who fell into a ſound and ſecure ſleepe, vvhileſt their Maſter both watched and ſweat for their Redemption: like a louing fa- XIIII

ther, vvho laboureth oftentimes to feede his children, whilſt they remaine free both from trauell and care. Or if I be ſo drowſily affected, vvake me, ſweet LORD, with thy heauenly voice: and if that will not ſerue, pinch mee then with ſome kinde of puniſhment; that I may *watch and pray, leſt I fall into temptation.*

For as thou didſt incite thy Diſciples to pray, albeit thou didſt pray moſt powerfully for them: ſo albeit thou doeſt both earneſtly and inceſſantly make interceſſion for vs, at the right hand of the Father, yet vvilt thou haue vs pray for our ſelues. For vnleſſe we *pray*, vnleſſe vve *watch* ouer our ſences, it is not poſſible but wee ſhall *fall into temptation.* But O carefull IESV! depart not thou from mee one ſtep, I beſeech thee: for if thou doeſt but turne thy backe, if thou departeſt but a *ſtones caſt* (as thou diddeſt from thy Diſciples) I ſhall preſently ſinke into ſloth and ſleepe; I ſhall preſently be aſſailed by *temptations*, and eaſily ouercome.

XVI. O good IESV! by this grieuous agony which ſeyzed vpon thy ſoule, by this terrour and trembling which wholy poſſeſſed thy holy fleſh, by all the paines vvherein thou vvert plunged for me deteſtable ſinner, I moſt humbly beſeech thee; that in the laſt houre of my paſſage from this life, in that heauy houre, in that dangerous paſſage, in that cruell combate betweene life and death; when feares and diſtreſſes, both innumerable and extreme, will ſet vpon and beſet my ſoule; giue mee ſtedfaſt ſtrength and confidence in thy mercy. O ſweet LORD! in that houre of

of leauing the world, doe not thou leaue me; in that fearefull conflict, doe not thou forſake me; but ſend thy holy Angell to aſſiſt me, to miniſter courage and comfort to me. Let not the temptations of the euill ſpirit preuaile againſt me: let not his force ouerthrow, let not his perſwaſions ſeduce me. Arme my heart with the power of thy paſſion, that it be not diſtempered, not diſtracted with feare or griefe: but that in all things my deſires may be conformable to thy diſpoſition; euen as thou didſt ſubmit thy naturall will, to the pleaſure of thy Father. Aſſuring my ſelfe, that the thing cannot poſſibly periſh, which is committed to thy charge.

O my ſtrength! I ſue not for a ſweet death, not for ſoft paines, not for a gentle and fauourable diſeaſe; all this I referre to thy pleaſure and pitie: diſpoſe herein, not according to my deſires, but according to the profit and neceſſitie of my ſoule.

I intreat at thy hand ſuch conſtant courage, ſuch faith, ſuch hope, ſuch loue towards thee; that the frailetie of my fleſh be not beaten downe, with any feare or force of death: but that I may both ſafely and ſweetly paſſe, from the ſociety which in this life wee haue with thee by grace, to the ſociety which thy Saints enioy with thee in glory.

Amen.

Parag. IV.

How hee was ſold, betrayed, and apprehended.

1. *INequalitie of affection betweene* God *and man.*
2. Christ *was willing to be crucified.*
3. *Wherefore* Christ *would ſuffer* Iudas *to kiſſe him.*
4. *Wherefore he called* Iudas *friend.*
5. *Wherefore hee caſt the band of men which came to apprehend him, to the ground.*
6. *Different effects of the Word of* God.
7. *The Iewes taken by him they tooke.*
8. *The will of* Iesvs, *and of the Iewes, in what reſpect they did agree.*
9. *It was vnneceſſary, either to guard, or to binde* Iesvs, *for feare of his eſcape.*
10. *Of the infinite abaſement of* Christ.
11. *A thankefull commemoration of this goodneſſe.*
12. *How* Christ *deſcended from heauen.*
13. Christ *was apprehended for our diſcharge.*

But

BVT when the Sonne of GOD did in ſo high a degree, both loue and value the ſons of men, that he thought nothing painefull to himſelfe, which might bee profitable to them; how did the ſonnes of men againe, either loue or value the Sonne of GOD? They embraced euery occaſion; firſt, to ſlander, and afterward to ſlay him: they ſold him one to another, for thirty pieces of ſiluer, whereof euery one is eſteemed at halfe a Dollar.

O malicious iniury! ſo mortally to hate the Author of life, as no *meanes* are thought too *meane* to bring him to his death: ſo vilely to value the LORD of all creatures, as not many beaſts are ſet at ſo baſe a price. O infinite inequalitie of affection betweene GOD and man! GOD came to ſaue man, and man goeth about to deſtroy GOD: GOD bought man with the deareſt drops of his bloud, and man ſold GOD for thirty pieces of ſiluer. O good IESV! the Redeemer of thoſe who were loſt, the SAVIOVR of thoſe who are redeemed; whither did thy loue deſcend? Thou cameſt into the world, when thou hadſt no need, when we had no merit; to ſanctifie it with thy iuſtice; to enrich it with thy grace, to inſtruct it with thy doctrine, to confirme it by thy example, to redeeme it with thy bloud: that as by the pride of one, who being but man, aſpired to bee as GOD, wee were condemned; ſo by the humilitie of another, who being GOD, became man, we ſhould

be ſaued. O CHRIST! if it was thy pitie vvhich brought thee to this baſeneſſe, it was thy goodneſſe; if it were our prayers, it was thy gift.

Being ſold at this price, to ſuch cruell Merchants, as deſired no benefit by him but his life; the Traytor *Iudas* (whoſe feete a little before hee had waſhed) came vnto him, attended with a bloudy band. And

II. how willing he was to embrace his Paſſion, it did appeare by his voluntarily preſenting himſelfe to them; and in that he indeuoured not to auoid the treaſon: in that he turned not away his face from the barbarous beaſt, who (according to the familiar manner of ſalutation in that country) offered to kiſſe him. But, O innocent LORD! what hadſt thou to deale with Traytors and Tormenters? What courteſie betweene the Lambe and the Wolfe? What commerce betweene GOD and *Belial*? Wherefore wouldeſt thou apply thoſe lips wherein was found no deceit, to the mouth that flowed with fraud and malice? Verily, thou kneweſt right well, that mildneſſe is a moſt forceable meanes, either to mollifie or conuince a malicious purpoſe: and therefore thou diddeſt not onely permit him to kiſſe thee, but didſt alſo ſmite his obſtinate heart with this ſoft ſpeech; *Friend, wherefore commeſt thou? Doeſt thou betray the Sonne of man with a kiſſe?* And this ſweet checke was farre to bee preferred before the kiſſe of *Iudas*; euen as *Salomon* ſaith; *A faithfull wound, is better then a flattering kiſſe.* And thus likewiſe doe all they *kiſſe* our SAVIOVR, who vnder pretext of pietie or of honeſty, apply themſelues to deceitfull ends.

Oſculum mihi non dediſti. Luk. 7.

III.

But

But wherefore didſt thou tearme him friend, who had betrayed thee? Euen to teſtifie, that although the knot of friendſhip was broken on his part, yet with thee it remained whole and entire; euen to fulfill that which the Pſalmiſt ſaith, *I was at peace with them who hated peace*; euen to reduce him againe to thy friendſhip, thou didſt call him friend. For thou didſt not hate him, thou wert prepared to ſpend thy life for him: thou didſt offer thy reconcilement by calling him *Friend*. Inſomuch as could hee without deſpaire, but haue ſaid, *I haue ſinned*; hee ſhould preſently haue heard; *I haue forgiuen thee*. IIII. *Pſal.120.*

Aſſuredly *Iudas*! if our SAVIOVR had kiſſed thee, as thou diddeſt kiſſe him, thou ſhouldeſt neuer haue deſpaired and deſtroyed thy ſelfe. For his kiſſes inſpire life: and therefore the Spouſe beginneth the moſt excellent Canticle, with theſe words: *Let him kiſſe me with the kiſſes of his mouth*. It is hee who hath loued vs firſt: It is hee who hath choſen vs, and not we him. Or if thou hadſt kiſſed him, as the Pſalme ſpeaketh; *Kiſſe the Sonne, leſt he be angry*: That is, if with ſinceritie of ſoule thou hadſt rendred thy faith and homage to him, all had gone well. But becauſe thou wert one of thoſe, of whom the Prophet ſpeaketh: *This people approch to mee with their mouthes, and honour me with their lips, but their hearts are farre from me*: becauſe thou cameſt with a treacherous hypocriſie; thy kiſſe could draw no vertue from him, but turned rather to thy condemnation. *Cant.1.1.* *1.Ioh.4.10.* *Epheſ.1.4.* *Pſal.2.12.* *Eſay 29.* *Matth.24.8.*

Herewith, *Behold*, Sampſon, *the Philiſtines are vpon thee*. Whom with thy omnipotent arme thou didſt caſt V.

caſt to the ground. Not for thy owne defence or eſcape: but as well to teach humane preſumption, that it is able to doe no more againſt thee, then it pleaſeth thee to permit; as alſo to declare, what meanes thou haſt ordained to beat downe thine enemies. Not by the proud power of Armes, but by thy Word; which for this cauſe is called thy *power*. Laſtly, thou wouldeſt ſtrike ſome terrour into vs, whenſoeuer wee attempt againſt thee. For if thy power was ſo great when thou wert to be iudged, what will it bee when thou ſhalt come to iudge? If in thy deiection thou didſt throw thine enemies to the ground, whither wilt thou throw them in thine exaltation?

Rom. 1.16.

And obſerue heere (O my Soule) very different, yea contrarie effects of this one word (*Ego ſum*) *I am he*: proceeding from the bleſſed lips of thy SAVIOVR. It raiſed comfort and courage in his Diſciples, when they were ouer-charged with tempeſt vpon the waters. It was an occaſion of great Scandall to the Phariſes: And heere like a thunder-bolt, it caſt his enemies to the ground. Aſſuredly the Word of the LORD is neuer vaine; it is exceeding powerfull, either to *comfort* or to *confound*.

Matth. 14.

Ioh. 8.

And yet, O my SAVIOVR! did not they for this cauſe ceaſe to aſſault thee: neither didſt thou for this cauſe forbeare to manifeſt thy mildneſſe and mercy. Thy lips were like the Lillies. Thy fingers did ſtill drop pure Myrrh. For when *Peter perceiuing* that thou didſt proſtrate thoſe with a word, who came againſt thee, *conceiued* thereby that his arme ſhould vvorke wonders; nothing inferiour to the atchieuement of *Sampſon*,

Sampſon, who ſlew a thouſand Philiſtims with the Iaw-bone of an Aſſe: when herevpon hee drew his ſword, and therewith drew bloud from one of the ſeruants of the high Prieſt: Thou didſt both repreſſe and reproue the force which was vſed, albeit in thy defence; thou didſt alſo heale the harme which thine enemies had receiued.

O curſed cruelty! curſed, becauſe obſtinate; cruell, becauſe vniuſt: which neither the power of a miracle was able to aſtoniſh, nor the kindeneſſe of a benefit could any deale appeaſe. But they proceeded notwithſtanding to lay ſacrilegious hands vpon thee, as vpon a malefactor; to binde thy holy hands, which had wrought ſo many miracles amongſt them, with rough and knotty cords; and (thy Diſciples either forſaking thee, or following all off) to leade thee away in a farre more opprobrious manner, then the Arke of the Teſtament was taken and carried away by the vncircmciſed Philiſtines. 1. Sam. 4. 18.

VII.

Poore and miſerable Iewes! vvhom doe you thus purſue? Againſt whom haue you taken armes? your priſoner hath made you captiues; he whom you haue bound with cords, hath chained you with fetters of yron: he hath beene to you as a cole, which burneth the bearers; or like a hooke, which taketh the takers. Neuer was force ſo vnfortunately applyed; neuer was prey ſo impoſſible to bee held, and ſo dangerous to let goe. For he did ſoone eſcape your hands, but you ſhall neuer auoyd his curſe. O people wel-beloued! thy malicious madneſſe hath made thee moſt execrable. Thou art ruinouſly *caſt downe*, thou art finally

finally *caſt out*; and that which was no people, is planted in thy place. Thou cameſt with Torches and Lanthornes to apprehend the Sunne of truth: thou vvouldeſt not ſee that eternall *Light*, becauſe it was inuolued in fleſh and bloud, becauſe it was obſcured with humane forme; & therefore remaineſt the blindeſt people in the world. Inſomuch as all the propheſies which had beene ſpoken of thee, haue by thine owne working beene fulfilled againſt thee.

VIII. Aſſuredly (O ye Iewes) albeit hee was willing to dye, and you deſirous to put him to death, yet vvas not your will agreeable with his. It was well agreed that hee ſhould dye; you deſired it, and ſo did hee; you agreed well with his will in the end, but not in the intention leading to the end: For your deſire proceeded from helliſh hate, but his from a moſt diuine, pure, vnmixed loue. And therefore to ſhew that there was neither *Effect* in your will, nor *Defect* in his, hee firſt caſt you with his breath to the ground, and then permitted you to apprehend him. Hee would giue you your will, becauſe he would haue his. If you had not taken him, you had not done that for which you came into the Garden: If he had not been taken, hee had not done that for vvhich hee came into the world.

IX. But what folly is this? O blind Iewes! yea, how farre is it beyond all folly, to carry him with bands of men, who went to dye of his free accord? Into whoſe braine could it ſinke, that he would breake away, who did voluntarily preſent himſelfe to you? Hee that had power to giue life to the dead, could he not haue

kept

kept himſelfe in life? He that deliuered others from diuels, could he not haue deliuered himſelfe from you? Aſſure your ſelues, ſuch is the infinite charitie wherewith he goeth to the Croſſe, to appeaſe the wrath of his Father, and redeeme the ſinnes of the world; that you ſhould haue more to doe, to keepe him in life, then you take vpon you to carry him to his death: he hath farre greater both care & haſte to redeeme you, then you can poſſibly haue to murder him. But he had not redeemed vs, if his death had beene enforced vpon him: If his ſacrifice had not beene voluntary, it had not been ſatisfactory. We could not be ſaued by his obedience, if he had not dyed of his own accord. And therefore his Father hauing giuen, & he accepted the ſentence of death, neuer feare either reſcue or eſcape: becauſe hee goeth thereto, not driuen by force, but drawne by his obedience and loue. There is no man who feares death, but hee whom death is able to kill; but death had no ſuch power ouer the Son of GOD, vvho voluntarily laid downe his ſoule, euen when he vvould. O ſenſeleſſe Iewes! hee who is to bury ſo many figures, to fulfill ſo many propheſies, to accompliſh ſo great a buſineſſe, as the redemption of the whole world; how is it poſſible that he ſhould runne from you?

O good IESV! vvhat baſe abuſe was here offered to thee? Certainely, if it had not beene the will of thy Father, and of thy ſelfe; it had beene better that mankinde ſhould haue rotted in their owne corruption; then that thou, the infinite vertue, the perfect felicitie, the true glory, the eternall Word & wiſedome X.

of the Father, ſhouldeſt haue been ſo vilely violated by them. But ſince it was thy pleaſure, and becauſe in this worke eſpecially thou wouldeſt manifeſt thy loue; it is our part to accept it with thankefull mindes: and with reuerence both to loue and praiſe thee for the ſame.

XI. Let vs lift vp our voices then in all places; let all Creatures bee ſummoned to giue thankes vnto thee, for this exceeding benefit. LORD, thou haſt pitied the baſeneſſe of our condition; thou didſt deſcend into our diſtreſſe, and thereby exalt vs to thine owne eſtate. O admirable diſpenſation of grace! thou haſt powred forth thy treaſures without meaſure vpon vs: thou haſt left nothing worth the wondering, after that a creature ſo vile by nature, ſo abominable by ſinne, was by this meanes exalted aboue the heauens, and ioyned with thee. What ſhame could bee added to him, who was ioyned to vs? what glory can be added to him, who is ioyned to thee?

Thou wert ſeated in thy Maieſtie, enuironed with Angels, hearing the ſweet harmony of thy owne praiſe; doing wonderfull things in heauen, and in earth, and in all deepe places: we lay in the myre of our miſeries, voide of the pooreſt comforts of cala-

XII. mitie, either helpleſſe pitie, or vaine hope. Thou didſt bowe the heauens and come downe; not by changing place, but by manifeſting thy ſelfe in thy holy humanitie. Thou, who vvert admirable in heauen, becameſt miſerable and contemptible vpon earth: thou diddeſt change the name of Maieſtie, into the name of Mercy. Thou didſt couer thy ſelfe with the ſack-

cloth

cloth of our mortalitie, and didſt enter into the filthy puddle of perdition, wherein vvee did both willingly vvallow, and neceſſarily ſticke; receiuing not one ſpot of ſoyle vpon thee. Thou didſt ſtretch forth thy hand to the worke of thy hands: Thou didſt draw vs forth; thou didſt cleanſe, thou didſt cloath, thou didſt comfort, and thou didſt confirme vs. Thou didſt reach forth thy hand by thy bleſſed birth; thou didſt draw vs forth by thy doctrine; thou didſt cleanſe vs by thy death; thou didſt cloath vs by thy reſurrection; thou didſt comfort vs by thy aſcenſion; and thou didſt confirme vs by ſending the Holy Ghoſt. The heauens, the earth, and all Creatures praiſe thee, O LORD: for thou wouldeſt needs loue vs, not ignorant how deare this loue would coſt thee. In all thy workes, thou wouldeſt more be ours, then thine owne: Thou haſt taken the burthen of our miſeries vpon thee, and laid the benefit of thy merits vpon vs. Thou haſt heard the cryes of the poore, and cameſt from the high tower of thy ſtate, into the dungeon of this world; to deliuer them from their diſtreſſe; and to reſtore them both to the innocency & immortality from which they were falne. Thou wert ſold to redeeme vs, thou wert apprehended to diſcharge vs, and thou wert bound to vnfetter vs. This thou didſt plainely ſignifie, when thou ſaidſt to thoſe who came to take thee; *I ſaid vnto you that I am he; therefore if ye ſeeke me, let theſe goe their way.* Which neither vpon thy entreatie nor aduice, but by thy abſolute authoritie they did performe. XIII. Ioh. 18. 8.

Parag. V.

How hee was carried before *Annas*, before *Caiphas*, before *Pilate*, before *Herod*, and lastly, before *Pilate* againe.

1. *THe assembly of the Iewes blasted with infamy.*
2. Christ *came to direct vs, not onely by doctrine, but also by example.*
3. *The accusations against* Iesvs.
4. *The Iewes tooke pleasure in tormenting* Christ.
5. *A short Prayer and Meditation.*
6. *The patience and humility of* Christ.
7. God *and Pride cannot dwell together.*
8. *They who loue not their enemies, are not the children of* God.
9. *They cannot pray for forgiuenesse.*
10. *To whom it is hard to forgiue.*
11. *Examples of forgiuing to be followed.*
12. *The excellency of humilitie.*
13. *Counterfet humilitie is a base pride.*
14. *Temptations of pride are most hard to be knowne.*
15. *A Prayer.*
16. *The eyes of the* Lord *are working eyes.*
17. *For what cause* Iesvs *was led before* Pilate.
18. *Wherefore* Christ *answered nothing to* Herod.

19. *How*

19. *How* Herod *was deceiued in* IESVS.
20. *Wherefore* CHRIST *was cloathed in white.*
21. *The praiſe of the world is of light valuation.*
22. CHRIST *neither deſired nor accepted worldly glory.*
23. *A ſhort Prayer.*
24. *The conſtant carriage of* CHRIST.
25. *The vaine varietie of mens affections.*
26. *Glory of this world how to be eſteemed.*
27. *Comforts both Diuine and Morall againſt the miſeries of this life.*
28. *The buſineſſe of* GODS *glory is reſolutely to be vndertaken.*

FIrſt, they led him before *Annas*, the father-in-law to *Caiphas* the High Prieſt: either becauſe his houſe was neere their way; or to honour him, as being both aged, and of great authoritie: Or haply (as *Cyrill* ſuppoſeth) becauſe he had promiſed paiment to *Iudas*. But *Annas* ſent him forthwith bound to *Caiphas*, where the Scribes and Elders were aſſembled, conſulting what matters they might obiect againſt IESVS; According to that which the Prophet had ſaid: *They commune among themſelues how to lay ſnares.* And againe: *They deuiſed ſuch counſels as they were not able to make good. They laid to my charge things that I knew not.* *Lib. in Io. ca. 37.* *Pſal. 64.*

Heere they charged him with diuers things; eſpecially

cially touching his *Diſciples* & his *Doctrine*. His Diſciples they ſuppoſed might trench to ſome ſhew of ſedition; ſuch as *Iudas* of *Galile* and *Theudas* had raiſed not long before. Touching his Doctrine, as they held it new, ſo would they haue it eſteemed blaſphemous; as being contrarie, both to their traditions, and to the dignitie which they were deſirous to hold.

And becauſe his Diſciples were, neither for number nor qualitie any wayes dangerous, they inſiſted chiefely vpon his Doctrine. For which, albeit they little deſerued to heare the truth, who inquired after it with no true intention: yet hee gaue them this vnanſwerable anſwere: that as hee had alwayes openly taught, ſo might they eaſily diſcouer what his doctrine was. A plaine proofe of the ſinceritie thereof; when hee put it vpon the teſtimonie of his enemies. But hereupon an Officer ſtrooke him vpon the face. Which being done in full face of iuſtice, by an Officer of the Court, who was not to order, but to execute what ſhould be commanded. A poore accuſed Innocent, interrogated by the Iudge, in open action of iuſtice, before ſuch an aſſembly, by ſuch an Officer to be ſtricken? What ſhall wee ſay? but that it was an inſupportable indignity. And that the prouidence of GOD (which is often effected by vvicked meanes) would blaſt this counſell with an indelible ſtaine: for that (blinded with their preſent rage) they did violate nothing more then their owne authoritie. But what inclination can great Magiſtrates haue, which they ſhal not finde Officers vigilant & nimble, both

both to eſpy and execute? yea, to diſguiſe with ſome apparance of reaſon? yea happely of religion? *Answereſt thou the High Prieſt ſo?* Notwithſtanding our milde SAVIOVR was ſo farre, either from reuenging, or from reuiling; that he did offer not only his other cheeke, but his whole body to be by them moſt grieuouſly ſmitten.

Which patience if thou obſerueſt (O my ſoule) together with all his behauiours in the other paſſages of his paſſion; thou ſhalt therein finde a perfect cure for all thy imperfections; a ſtraight rule to direct thee in all the wild windings of this life. For as it had bin vnprofitable, to know how to walke, if we had beene ſtill detained in priſon; ſo had it not bin ſufficient for vs to haue beene ſet free, if wee had not receiued directions for our way: if going blindfold with ignorance, the firſt that ſhould haue met vs, might haue carried vs back to priſon againe. To this end, he hath not onely pointed out our path, but hath troden euery ſtep before vs. Hee hath giuen vs inſtructions by many other, but none were euer ſufficient for example, but himſelfe. II.

Then they formed a ſolemne proceſſe a gainſt IESVS; wherein many witneſſes were produced; but they agreed neither with themſelues, nor with the truth. Not with themſelues; for one charged IESVS to haue ſaid, *I will deſtroy this Temple*; another, that he ſaid, *I can deſtroy*. They agreed not with the truth: for hee neuer ſaid, *I will deſtroy*, but, *Deſtroy you this Temple*: He ſaid not, *I will build it*; but, *I will raiſe it in three daies*. Meaning thereby his body; which is

indeed the Temple of GOD, and whereof the Temple of the Iewes was but a figure: For *In him dwelleth the* GODHEAD *bodily*. Col. 2.

But what if he had ſo ſpoken of the materiall Temple? either he could not haue done it; and then his words ſhould rather haue been eſteemed a vain boaſting, then blaſphemy. Or elſe hee could: and then what damage had the Iewes ſuſtained by deſtruction of their Temple, if within three dayes it ſhould haue beene reſtored? But verily they knew right well that it was not aboue his power. For what? could not he haue rebuilded the Temple in three dayes, who after foure dayes raiſed *Lazarus* to life? was it a greater matter to build the Temple, then to raiſe the dead? to giue artificiall, then naturall & ſubſtantiall formes? Many Artificers might haue ſufficed to build the Temple in a very ſhort time; but to raiſe the dead, is a proper artifice of the hand of GOD.

And therefore when theſe broken teſtimonies could not ſerue, the High Prieſt adiured him by the liuing GOD, to tell if hee were CHRIST the Sonne of GOD? To this he freely anſwered, that he vvas: and that afterward they ſhould plainely ſee it. For to this queſtion it was not fit hee ſhould remaine ſilent: partly for reuerence of the name of GOD, whereby he was adiured; partly for that it concerned a matter neuer to bee concealed: but chiefely to make it appeare, that for no other cauſe he could be condemned. As the Sonne of GOD he came to dye, & as the Son of GOD he muſt be condemned. His anſweres were but few, and then alwaies to matters of weight.

Here-

Herevpon the High Prieſt tore his garments, and declared IESVS to haue blaſphemed: the reſidue cryed; *Hee is worthy of death.* But O ignorant High Prieſt! albeit men vſed at thoſe times to teare their garments vpon any deepe conceiued ſorrow (vvhich by blaſphemous ſpeeches ſhould moſt ſtrongly be ſtirred) yet the High Prieſt was forbidden to vſe ſuch tragicall actions; as little beſeeming, either the dignitie, or grauitie of his place. Wherefore then (vnlearned high prieſt) didſt thou teare thy garments, contrary to the prohibition of the Law? Verily, as *Samuell* ſaid to *Saul*, when he laid hold on the lap of his garment and it rent; *The* LORD *hath rent the Kingdome of Iſrael from thee this day*: So by the raſh renting of thy garments thou didſt declare, that the high Prieſthood was torne away from thy nation for euer.

Pontifex caput ſuum non diſcoperiat, nec veſtimenta ſcindat, Leuit. 21.

1. *Sam.* 15. 28.

And in this ſort was Innocencie arraigned, truth accuſed, and Iuſtice condemned. In this ſort our moſt Innocent, true, and iuſt SAVIOVR was condemned of blaſphemy, by the greateſt blaſphemers that euer were. For what greater blaſphemy can be imagined, then not onely to deny, but in this faſhion to outrage the eternall Sonne of GOD? then not onely by ſentence to condemne, but in words to charge, or in thought to ſuſpect him to be a blaſphemer?

After this, like madde dogges, moſt fiercely they aſſault and inſult vpon him; ſome caſting on his face the ſcowrings of their filthy mouthes: others ſtriuing who might ſtrike him: and with a wanton and merry malice, aggrauating iniury with ſcorne, they couer

his eyes and bid him aread, who it was that did ſmite him. And ſo great pleaſure they tooke in this kinde both of tormenting his body, and vexing his ſoule, that they would not ſuffer him to take any reſt; but vſed this deſpight for their diſport, to paſſe away the length and dulneſſe of that night. At which time, that of the Prophet *Eſay* was fulfilled vpon him: *I gaue my backe to the ſmiters, and my cheekes to the nippers; I hid not my face from ſhame and ſpitting.* And likewiſe that of the Prophet *Ieremy*: *He giueth his cheeke to him that ſmiteth; he is filled with reproaches.* And that alſo of holy *Iob*; *They haue opened their mouthes vpon mee; and ſmitten me on the cheeke with reproach.*

Iſai. 50.

Lam. 3. 30.

Iob 16. 10.

V.

O deſpiſed IESVS! giue me ſtrength, I pray thee, to lift vp to thee my lumpiſh ſoule, & with admiration and loue, to demand of thee the ſame queſtion, which the High Prieſt demanded; *Art thou* CHRIST? *Art thou the Sonne of the liuing* GOD? I beleeue, LORD, that thou art: But is it poſſible that the Son of GOD could be thus intreated. Is it poſſible that he would be thus vilely entreated for mee wretched worme? O my SAVIOVR! Is it poſſible that I ſhould not be content to ſuffer quietly *for thee*? Or at leaſt that I ſhould not willingly ſuffer *with thee*, for my dayly ſinnes, for which thou haſt ſo grieuouſly ſuffered?

O gracious countenance! which filleſt the heauens with glory, which the Angels with ioy and rauiſhment deſire to behold. O perfect Image of the Father! how deepely was thy beauty, thy maieſtie, ouer-clouded with diſgrace? And couldeſt thou hold thy

thy hands? O mighty LORD! Why, they vvere bound. But couldeſt thou alſo hold thy tongue? or were the hands of thine Angels bound? hadſt thou no reuenge either to work or to threaten? didſt thou not at the leaſt complaine? O infinite humilitie! O ſweet LORD! is it poſſible that there ſhould remaine in the world any footſteps of pride, after this admirable example of patience? O earth and aſhes! thy GOD did with deepe ſilence endure all theſe indignities; and thou ſtirreſt, thou ſtareſt, thou turmoyleſt thy ſelfe (poore man) and tormenteſt others, vpon the leaſt touch of thy reputation. Thy GOD did pray for thoſe who thus blaſphemed him; and thou diſdaineſt to ſpeake, or once to looke vpon a man, who hath offered to thee a light diſgrace. Thy GOD would bee eſteemed a ſinner, when hee was pure from any ſoyle of Sinne; but thou beeing a deteſtable ſinner, doeſt ſtraine to be eſteemed righteous. Thy GOD was abaſed beneath the moſt vile villaines vpon earth; but thou wouldeſt be aduanced aboue all men; yea, aboue the Angels; yea, aboue GOD himſelfe. VI.

Ah proud fleſh! thou canſt not ſwell ſo high, but vengeance will ſit aboue thee: thou canſt not lift vp thy ſelfe ſo lofty, but GODS hand will ding thee downe. GOD and pride could not dwell together in one heauen; much leſſe can they harbour in one heart. VII.

Our SAVIOVR hath taught vs, *to loue our enemies, to doe good to them that hate and hurt vs, that wee may be the children of our Father which is in Heauen.* What ſhould be further ſaid? wee are deſirous to be VIII. Matth. 5. 44.

eſteemed the ſonnes of GOD; we are ready to aſſume that name vnto vs. Hypocrites and Lyers! How can this be, when we hold our ſelues diſ-honoured, if we reuenge not the leaſt indignities done vnto vs? yea, when no moderate either ſatisfaction or reuenge will ſuffice to appeaſe vs? Let vs be aſhamed to call GOD our FATHER: let vs tremble to ſay vnto him; *Forgiue vs our offences, as we forgiue them who haue offended vs.* For this is as if we ſhould ſay; *Forgiue vs not, becauſe wee will not forgiue.* Or in plainer tearmes; *Damne vs,* LORD, *becauſe we will bee damned.* Vndoubtedly, they who are the ſonnes of GOD, they who will be Chriſtians, muſt not onely arriue at this degree of goodneſſe, not to returne euill for euill; but they muſt aduance higher, to returne good for euill. They muſt declare by their actions, that they haue not onely ſurmounted euill, but that they haue attained good: they muſt *encounter euill with good.*

IX.

Rom. 12. 2.

X. But this (may ſome man ſay) is exceeding difficult to fleſh and bloud. I will ſay more: It is impoſſible. But are we in the fleſh? or are we in the Spirit? If we bee in the fleſh, GOD will neuer aduow vs for his children. If we haue the Spirit of CHRIST, whereby wee may terme GOD our FATHER; let vs manifeſt this Spirit, by this effect of the Spirit. For GOD will not be either ſerued or deluded by words.

XI. And if any man will ſay (which is true indeed, but not ſufficient to excuſe either our idleneſſe, or our euill) that the examples of IESVS CHRIST are ſo perfect, as our nature is not able by imitation to approch

approch them: let vs then imitate the example of the Apoſtles, and other ſeruants of GOD, who were fleſh and bloud like vs; and yet endeuoured nothing more, then to purchaſe the ſaluation of their greateſt enemies. If theſe examples be alſo aboue our pitch, let vs be aſhamed at the leaſt to be ſurmounted by Infidels; of whom many haue attained to ſuch command ouer their paſſions, as no iniuries were of force, either to *peruert* them to euill, or *diuert* them from doing good. And verily, it is contrarie to all diſcourſe of reaſon, to all rules of naturall Iuſtice; that a man ſhould bee both party, and witneſſe, and Iudge, and Executioner in his proper cauſe: which all reuengefull perſons are. For this cauſe GOD, as ſoueraigne Iudge, hath appropriated vengeance to himſelfe: either immediately from his Omnipotent arme, or by meanes of the iuſtice which hee hath eſtabliſhed. If wee cannot humble our ſelues to await this Iuſtice; If we will proudly offer to wreſtle this royalty out of GODS hands; wee ſhall aſſuredly draw vengeance vpon our owne heads.

Certainly, if thou kneweſt, O my ſoule! the value of this high vertue, *humilitie*, thou wouldeſt abandon the whole world to attaine it. Humilitie is not onely a vertue, but a veſſell that containeth all other vertues. Deſireſt thou to receiue mercy? humilitie will helpe thee, as it did the Publican. Wilt thou haue thy part in the grace of the Goſpell? The LORD ſaith, that hee was ſent to preach to the poore; It is hid from the wiſe, and reuealed to little ones. Wilt thou haue thy prayers heard? *The Prayers of the humble* ſhall

XII.

Luke 4. 18.

Mat. 11. 25.

Eccl. 35. 17.

ſhall pierce the clouds, and will not depart vntill the Higheſt regard it. Deſireſt thou glory and long life to enioy it? both theſe are the rewards of humilitie. Wilt thou liue vnder the protection of GOD, and participate of his graces? *The* LORD *preſerueth the lowly, and giueth grace to the humble.* For as waters runne to low grounds, ſo the graces of GOD flow to humble hearts. In a word, art thou deſirous to paſſe ouer the time of thy life in peace? *Learne of me* (ſaith our SAVIOVR) *for I am meeke and humble of heart; and ſo ſhall you finde reſt to your ſoules.* Art thou deſirous after this life, to enter into the Kingdome of GOD? thou muſt then *humble thy ſelfe as a little child.* For heauen is like a ſtately Palace, with a low doore; whereinto no man can enter, except hee ſtoupe.

Prou. 22.4. Pſal. 34.17. 1. Pet. 5.5. Mat. 11.29. Math. 18.4

XIII. But take heed, O my ſoule! that thou deceiue not thy ſelfe with the counterfeit of humilitie, with the outward ſhew & ſhadow thereof. It is an eaſie thing to goe in baſe attire, to ſalute ſubmiſly, to kiſſe the hand, to imbrace the knee, to caſt downe the countenance, to ſpeake with a weake broken voice, to ſigh often and deep, to cry and confeſſe at euery word that thou art a miſerable ſinner: many will performe theſe points in order; but vpon a very light diſgrace, all their humilitie is turned to wilde fury. It is but a baſe pride, which is ſhrouded vnder the ſignes of humility: and generally vices become more vile, when they are ouer-caſt with a countenance of vertue.

Take eſpeciall heede alſo of the temptations of pride; which of all other are moſt ſlye and dange-

rous,

rous, and hardeſt to bee knowne. Temptations of other vices are ſome-what open and plaine; but pride creepeth craftily, as it were with woollen feet: flattering a man, and perſwading him, that for many cauſes much reſpect is due vnto him. Which a man blinded with ſelfe-loue, doth eaſily beleeue: and therevpon openeth his mouth to draw in that ſpirit, whereby the glorious Angels were turned into diuels. But he that is truely humble, will ſay with the Apoſtle: *Hee who thinketh himſelfe to be ſomething, when he is nothing, deceiueth himſelfe.* Gal. 6. 3.

XV. O ſweet SAVIOVR! I moſt humbly beſeech thee, by all thy mercies, and by all the miſeries which thou didſt ſuſtaine, euen for their ſakes, who did thus villanouſly both blaſpheme and torment thee; caſt back thine eyes vpon me, as thou didſt vpon *Peter*, when in theſe extremities he did forſweare thee. Thou who in thy greateſt extremities wert ſo regardfull of thy Diſciple, as (ſeeming to winke at thy ſelfe) thou wouldeſt looke vpon him, and bridle him with thy eye; that hauing thrice denyed thee, hee ſhould not deny thee any more: Now thou art in thy greateſt glory, caſt thy fauourable looke vpon mee, I beſeech thee. That ſilent looke, which is full of vertue, not onely to bee vnderſtood, but alſo to worke; euen thoſe eyes which open our eyes, and cauſe vs to awake out of the ſleepe of ſecuritie: which thou caſteſt vpon vs ſo often, as wee are truely touched with ſorrow for our ſinnes. For *Peter* regarded not the firſt and ſecond crowing of the Cocke, becauſe thou hadſt not then turned thy eye vpon him: but vpon the very firſt caſt of

thy eye, hee remembred thy word, and wept bitterly.

And therefore, O good IESV! becauſe thou art often denyed; not onely by them who deny thee to be CHRIST; but by them alſo who deny themſelues to be *Chriſtians*; which is done as well by actions, as by words: whenſoeuer I ſhall by my ſinfull acts deny thee; whenſoeuer I am not terrified by thy threats, nor allured by thy promiſes; whenſoeuer I ſhall not obey thy commandements, nor reſt in thy counſels; whenſoeuer I ſhall in this ſort deny thee: Turne thy eyes vpon mee, ſo ſtreaming with grace, that they may ſtrike ſtreames of water from my eyes. And thou (O my ſoule) whenſoeuer thou ſhalt be ſurprized by ſinne; excuſe not thy ſelfe with *Adam*, but with *Peter* weepe. Weepe, I ſay, and that bitterly with *Peter*; and that on thy part will aboliſh thy ſin, in caſe thou abandon it. In vaine doeſt thou heare the crowing of the Cocke, that is, the Preachers aduertiſement, vnleſſe CHRIST looke vpon thee; vnleſſe his looke giue life to their words.

And further grant (O good IESV) I beſeech thee, that I neuer giue way to any ſmall ſuggeſtions of ſinne; becauſe it is the nature thereof, to gather ſtrength by euery approach. Thy holy Apoſtle did at the firſt but in naked words deny thee; afterwards with oathes; laſtly, by cruell curſes and execrations. And hadſt thou not viſited him with thy diuine eyes, it is poſſible that finally he might haue proued one of thy tormentors.

Grant alſo, I pray thee, that this ſpitting vpon thy face,

face, may quench in mee all fiery paſſions; that theſe blowes which were dealt vpon thee, may beat down my preſumption and pride. Grant, I ſay, that thy abaſement may abate in mee, all high ſwelling and raging deſires. That thy patience, thy ſilence, thy humilitie, which was ſufficient to aſſwage the wrath of the FATHER againſt ſinners; may ſuffice alſo to aſſwage and alter my vaine, both angry & haughty affections. Grant, O gracious LORD! that as thou caſting vpon mee from the high heauens, the eyes of thy pitie, thy graces ſhine into my ſoule; ſo I beholding thee with true humilitie and reuerence from the earth, may readily receiue the beames of that light; euen as the Starres, by beholding the Sunne, receiue both light and vertue from it. And becauſe theſe eyes are the Conduits, whereby the ſtreames of thy mercies are deriued into our ſoules; neuer ceaſe, I beſeech thee, to ſet them vpon me: but ſuſtaine, direct and *guide me with thine eye.* Pſal. 32. That as all inferiour things depend vpon the influence of the celeſtiall and ſuperiour bodies, ſo my ſpirit may wholly depend vpon thee; and receiue by that influence, both the light and law of all my actions.

XVI. Aſſuredly, the eyes of the LORD are working eyes. Grace ſtreameth from his eyes, as light and heate ſtreame from the Sunne. The Sun doth not ſo much both inrich and adorne the earth with his illuſtrious beames, as the eyes of the LORD by their powerful influence, enrich and adorne the ſoule of man: making it flouriſh both in pure beauty, and plenty of

Pſal. 33. 17 Pſal. 33. 8.

good workes. *The eyes of the* LORD *are vpon them who feare him, and put their truſt in his mercy.* But to what end? *To deliuer their ſoules from death, and to feede them in the time of dearth.* O mercifull Sauiour! how ſweet is thy ſpirit? What comforts and delights breath ſweetly from thee? Thou ſo ſetteſt thine eyes vpon thy children, that they can neither *periſh* nor *want*: thine eyes are fixed ſo faſt vpon them, that whoſoeuer toucheth them, hee toucheth the apple of thine eye.

XVII.

This vnquiet night beeing ſcarce ended indeede, they led him to *Pilate*, the Romane Preſident of that Prouince. For the Iewes at that time were vnder the dominion of the Romans: who, albeit they permitted them the vſe of their Religion, & whatſoeuer depended directly thereon; yet they debarred them of ciuill iuriſdiction, & all cogniſance of capitall crimes, as in other Prouinces they accuſtomed to doe. So, albeit the Iewes had condemned IESVS for blaſphemy; albeit they cryed againſt him, *He is worthy to dye*; yet had they no authoritie to put him to death: and therefore they led him to the Romane Preſident for the territorie of *Iudea*. But when *Pilate* vnderſtood that IESVS was borne in *Galile*, which pertained to the iuriſdiction of *Herod* the Tetrarch; he ſent him to *Herod*, who at that time alſo was abiding at *Ieruſalem*. And albeit *Herod* was a homicide, an inceſtuous adulterer, a man wildely wicked; yet our Sauiour appeared before him: to teach vs obedience to ſuperiour Magiſtrates; and not ſo much to enquire into their liues, as into their authoritie. Now *Herod* had been deſi-

desirous of a long season to see IESVS, by reason of the admirable report which ran of him: wherevpon he was then ioyfull of his comming, hoping to haue seene him worke some miracle. So he questioned him concerning many things: but because hee enquired vpon vain curiositie, and with no true intention or end, CHRIST answered him nothing; according to that which Saint *Iames* saith: *Ye aske, and ye doe not receiue, because ye aske amisse.* XVIII. *Iam.4.*

O poore deceiued *Herod!* thou hadst bin of long time desirous to see IESVS; but because thy desire proceeded from curiositie, when hee was presented before thee, when thy eyes were firmely fixed vpon him, thou sawest nothing lesse. Thou sawest nothing what inwardly he was; in which parts as hee is most especially glorious, so are the wicked most especially blind. As for his outward forme, it was masked, it vvas disguised (as hee had beene described before by the Prophet *Esay*) it was nothing agreeable to his proper dignity. He did not only take vpō him the forme of a seruant, but would also be of no reputation: as a seruant, as a contemptible seruant, & of no reckoning he appeared to *Herod*. With such eyes did they looke vpon him, who regarded more that he was a Carpenter, & the sonne of a Carpenter: then the diuine rayes of his doctrine, miracles, and life. With such eyes did they behold him, who arrested their iudgements, rather vpon the countrey where they supposed he vvas borne, then vpon the actions which they saw him performe. And with such eyes doe they euer looke, who more respect the outward glasse of glory, then XIX. *Esay.53.2.* *Phil.2.7.* *Mat.13.55* *Mar.6.3.4.* *Ioh.1.46.*

the ſubſtance of inward piety and vertue. It is no maruell if ſuch men doe not ſee that which is before their eyes; if they doe not *perceiue* that vvhich they *miſconceiue*.

XX. Herevpon *Herod*, with all his graue Councellers and gallant Courtiers, interpreting the ſilence of IESVS for ſimplicitie, did openly contemne him; and for plaine declaration, not of his innocency, but of his ſimplicitie, they arrayed him in a white garment, and ſent him back againe to *Pilate*. That he who had bin taken before for a man of euill behauiour: and namely, a glutton, a drinker of Wine, and a companion of ſinners: a ſtirrer of ſedition, a blaſphemer, a ſorcerer, poſſeſſed with a diuell: ſhould then alſo paſſe for a paſſing ſimple man.

*Mat.*11.19 *Luk.*23.2. *Mar.*27. *Mat.*11.24 *Ioh.*8.48.

XXI. O true comfort of all afflictions! whether by publike iniuſtice, or by priuate iniuries. Learne, O my ſoule! learne by theſe exemplary inſtructions of thy Maſter, to make ſmall account of the iudgements and eſtimations of this world. Leaue off ambitiouſly to affect the vaine breath of humane praiſe; which is like an Eccho, a meere ſound without any ſubſtance; and in whoſe voice a man is in that degree, either good or bad, wherein he is eſteemed a friend or a foe. CHRIST had profeſſed before, that hee ſought not his owne praiſe: and told them who affected glory, that they ſought they knew not what. To whoſe glory it was, that he neither deſired nor accepted the glory of this world: looking with no other eye vpon the glaſſe thereof, then Phyſicians doe vpon the Vlcers and diſeaſes of their Patients.

*Ioh.*8.50. *Mat.*20.22

XXII.

O

O bleſſed SAVIOVR! giue mee, I beſeech thee, not onely patience, but ioy, to bee eſteemed a foole to the world, ſo as I may not bee ignorant of thee. And as at this time, and by meanes of thy ſufferings, *Herod* and *Pilate* were made Friends, who had been at open variance before: So grant, that by vertue of thy bleſſed Paſſion, I may bee reconciled to perfect peace: *Firſt*, with GOD, to whom thou haſt paid the price for my ſinnes: *Next*, with my owne conſcience, which thou haſt both freed and refreſhed by thy grace. *Laſtly*, with all men, whom thou haſt commanded mee to loue as my ſelfe. And whenſoeuer I ſhall violate any of theſe friendſhips, make vp the breach by the power of thy Paſſion: ſay to mee, as thou often ſaidſt to thy Diſciples; *Peace be with thee*. O great Reconciler of the world! O thou who haſt reconciled thy Enemies together; reconcile vs thy Friends and Suppliants to thee, to our conſciences, and one to another. *Ioh.20.*

And now in this height of ſcorne, in this depth of diſgrace, our SAVIOVR did not once change his cheere, not caſt downe his countenance, not let fall any either intemperate, or ſubmiſſe, or otherwiſe vnſeemely word. Hee ſealed vp all his thoughts with ſilence; partly to manifeſt thereby his perfect patience, and that hee wholly repoſed himſelfe vpon the iudgement of his FATHER; and partly to expreſſe, that as well their opprobries, as their accuſations, deſerued no anſwere. He remained conſtant, like a firme Rocke; which repelleth and turneth into froth all the waues that beate vpon it. And as the body of a man XXIV.

man abideth at a ſtay, although his ſhadow bee at one time long, and at another time ſhort: ſo hee retained the ſame conſtant courage, both in the ſweet gale of the applauſe of men, and in the bitter blaſts of their opprobrious outrage: expreſſing ſtill a modeſty in the one, and a grauitie in the other. Trees well rooted beare all ſtormes: the winde toſſeth not the wheate, but the chaffe: and vaine either honour or infamie moueth no man, who is not either light or weake.

XXV. Behold alſo, how vainely variable the opinions of men are: conſtant onely in inconſtancie, and perſiſting in nothing but in change. *They* who cryed *Hoſanna in the higheſt*; doe in ſhort time after cry, *Let him be crucified*: They, who ſaluted him for their King; doe preſently profeſſe, that they haue no King but *Cæſar*: they, who met him with Oliue branches, doe now preſent him with Swords and Staues: they who had ſpred their garments before him, did now diſpoyle him of his owne garments. Finally, they, who did both acknowledge and adore him for the Sonne of God; within few dayes preferred *Barabbas* before

XXVI. him. Who therefore will eſteeme the baſe breath of this mutable Monſter, for true glory? Who will credit the iudgement? who will truſt the affection thereof? who will be ſo baſe, to fawne thereon for a few crummes of credit? Who ſo ſeruile, to vndertake all paines to pleaſe it? to loſe all libertie, rather then to loſe the liking thereof? being more carefull in caſting what the world will ſay of him, then what God will ſay to him, when the world ſhall be at an end.

XXVII From hence thou maiſt draw both Diuine and Moral

rall comforts, in all miſeries, that either malice, or vnkindneſſe can lay vpon thee. Diuine, for that no greater reproach can be offered to thee, then was offered not onely to thy Maiſter, but to thy Maker for thy ſake: Morall, for that thou ſeeſt how fooliſh, yea, how frantike and falſe the opinions of men are; prone alwayes to iudge well of the wicked, and hardly of the good.

Behold heere, Vertue is accounted Vice; Truth, Blaſphemie; Wiſedome, Folly. Behold, the Peacemaker of the world, is iudged a ſeditious perſon; the fulfiller of the Law, a breaker of the Law; our SAVIOVR, a ſinner; our GOD, a Diuell. O poore troubled man! wherefore doeſt thou weakely waile, for any iniurie or abuſe that is offered to thee? GOD handleth thee no otherwiſe in this world, then hee handled his onely Sonne, who hath begunne to thee this bitter potion; not onely taking eſſay thereof, but drinking to thee a full draught. It is not onely a comfort, but a glory, to be a partner and fellow-ſufferer with CHRIST; who delighteth alſo to ſee in VS, ſome repreſentation of himſelfe. Dogges barke not at thoſe whom they know, and with whom they are familiar; but againſt ſtrangers they vſually barke: not alwayes for any hurt which they feele or feare; but commonly by nature or depraued cuſtome. How then canſt thou bee a ſtranger to the world, if it doth not moleſt thee? if it detracteth not from thee? How art thou a member of CHRIST, if thou wilt not participate with him of the iniuries and perſecutions of this life? How canſt thou be accounted his friend; if,

ſeeing him ſo miſerably handled by the world, thou wilt notwithſtanding loue and imbrace it: If thou wilt vouchſafe to be, either kindely or honourably vſed of it?

XXVIII Heere alſo we are further taught, that the buſineſſe of GODS glory, and of the health of mens ſoules, howſoeuer baſe and ignominious it ſeemeth, muſt be reſolutely both vndertaken, and performed; euen by Princes and Potentates of the earth: for to ſerue GOD, is truely to raigne.

PARAG. VI.

How he was ſcourged.

1. *WHerefore the Iewes refuſed to enter into the Iudgement Hall.*
2. *The hypocriſie of the Iewes.*
3. *Their importunity.*
4. *The Iewes ſpake to* Pilate *more truely then they were aware.*
5. *A ſhort Prayer.*
6. *Scourging was a puniſhment both ſeuere and alſo ignominious.*
7. CHRIST *our true Sampſon.*
8. *Wherefore the wiſe men of this world account the doctrine of the Goſpell folly.*
9. *Wherefore they account it madneſſe.*

10. GOD

10. GOD *did that for men, which they esteeme* madnesse.

11. *The loue of* GOD *hath dazeled the wisedome of this world.*

12. *Our sinnes torment* CHRIST, *so oft as we commit them.*

13. *A meditation against suggestions of sinne.*

14. *The torments of* CHRIST *were not so great, as his loue made him desirous to suffer.*

15. *A short Prayer and Thanksgiuing.*

16. *The force of loue.*

17. *Loue subdued him, who subdued death.*

18. *The violence of loue is sweet.*

19. *Nothing is reciprocall betweene* GOD *and Man, but Loue.*

20. *The excellency of loue.*

21. *The vnion of* GOD *and Man by loue.*

22. *A praise of loue.*

23. *The price whereat the purchase of loue is set.*

NOw when IESVS was brought againe from *Herod* to *Pilate*, the Iewes refused to enter into the Iudgement Hall; lest they should be defiled, and thereby made vnfit to eate the Passeouer. So scrupulous were they in an outward Apery of Religion, when their consciences were charged with many bloudy pollutions. So entirely had the two formall Sisters, *Superstition* and *Hypocrisie* (conceiued and brought forth by the braine I.

of man) poſſeſſed their hearts; that they refuſed to enter into *Pilates* houſe, becauſe he was vncircumciſed; and yet they compelled him in a manner, to ſatisfie their murtherous deſires. They would not appeare in the place where iudgement of death was vſually giuen, and yet their hands & their thoughts were bathed in bloud.

II. They had not many houres before waged *Iudas* to betray IESVS, ſuborned falſe witneſſes to accuſe him, incouraged Officers moſt deſpightfully to intreat him; and did then moſt impudently importune his death: yet did they apparell all this with an outward Mantle of Religion.

III. And whereas it is the Office of accuſers, to come prepared at all points, to bring with them both their accuſations and their proofes; theſe ſhameleſſe proſecuters, albeit they charged IESVS with two moſt capitall crimes; blaſphemie againſt GOD, and treaſon againſt the Emperour; yet they perſwaded *Pilate* to arreſt his Iudgement vpon their words, and to make no further enquirie: affirming, that *they had a law, and by their law hee ought to dye.* The ſentence which they required, was not (*Iudicium*) the Iudgement of a Preſident, but (*præiudicium*) a preiudicate conceit, which they had brought with them.

Ioh. 19.

IV. O blind Iewes! you ſpake to *Pilate* that which you did little vnderſtand. It was very true which you ſaid of IESVS, that *by your Law hee ought to dye*: but not in that ſence wherein you ſpake it. In your ſence it was not true, that *he ought to dye* as a tranſgreſſour of the Law: but in that ſence whereto the Spirit of

GOD

GOD directed your tongues, as a fulfiller of the Law, *he ought to dye.* The ſame GOD who cauſed *Saul* to propheſie, who gaue ſpeech to *Balaams* Aſſe, who gouerneth all our actions to what ends he pleaſe, who worketh good out of euery euill, guided your tongues alſo to ſay; *We haue a Law, and by our Law he ought to dye.* For all your Law did fore-ſhew, all your Prophets did fore-tell his death; all the ſacrifices of your Law did ſhadow forth the Sacrifice of the Croſſe; all your Prophets did mainely ayme at the death of the Meſſias: and therefore *by your law he ought to dye*; for otherwiſe neither your Law, nor your Prophets could haue been fulfilled.

The cauſe alſo which you alledged, was very true: *becauſe he made himſelfe the Sonne of* GOD. For the Sonne of GOD being made Man, made man the Sonne of GOD; by aſſuming humane nature into a perſonall vnion with the diuine nature of *the Sonne of* GOD. Hauing thus *made himſelfe the Sonne of* GOD, it was neceſſarie by your Law that hee ſhould dye. For no other ſacrifice could reconcile vs to the Eternall FATHER, but the death of that Man, who was the true Sonne of GOD. For this cauſe hee became Man: For this cauſe *by your Law he ought to dye.*

O bleſſed SAVIOVR! O Son of GOD! euer in birth, and euer borne: Grant, I beſeech thee, that I bee neuer publikely charged with any offence, but that I am *the child of* GOD. For this, the more I ſuffer, the more happy ſhall I be; as ſuffering for the ſame cauſe for which thou wert condemned: wherein if I V.

ſuffer with thee, with thee I ſhall be glorified. Grant alſo, that as thou participating of my nature, wert made a moſt miſerable man; ſo I, by participating thy grace, may be *numbred among the children of* GOD, *and haue my lot among the Saints.*

Sap.5.5.

Now *Pilate*, *perceiuing* that it was onely vpon a madde malice, that the Iewes did thus violently proſecute IESVS; and *conceiuing*, that partly by reſpit, and partly by ſeueritie, the heate of their hate might be appeaſed; determined to lay vpon him ſo ſharpe a puniſhment, as might ſuffice to ſatisfie their cruell deſires. Hereupon, he commanded that IESVS ſhould

VI.

be ſcourged. A puniſhment, which for the ſeueritie was appointed by *Moſes* for Malefactors, according to the qualitie of their offence; yet with limitation, that it ſhould not exceed forty ſtripes: and for the infamy thereof, the *Romanes* did exempt their Citizens from it. Forthwith the tormentors did ſtrip him out of his garments, tyed his hands on high to a Pillar, and then charged vpon all parts of his body, as well behinde as before, with ſuch bloudy blowes, as if he had been both the greateſt Offender, and the baſeſt ſlaue in the world. At which time was verified that which the Pſalmiſt ſaith: *The Plowers plowed vpon my backe, and made long furrowes.*

Deut.25.3.

Acts 22.25.

Pſal.129.

Behold now, O my ſoule! what a butchery thy SAVIOVR hath ſuffered for thy ſake? Behold him diſpoiled of his garments, who cloatheth the heauens with clouds, adorneth the fields with flowers, giueth raiment to euery liuing creature, apparelleth his Saints with righteouſnes and glory. Behold him torne with whips,

whips, whoſe ſeruants were wont in his name to ſcourge the diuels: hauing no man on his part, either with hand to helpe, or with heart to pitie him. And where was thy beauty become? Where was then thy glory? O true *Sampſon!* who hath cut the haires of thy ſtrength? who hath bound thy hands and thy feete, and deliuered thee to the power of the *Philiſtines?* Certainly, it was only the loue of *Dalila*; onely the loue of the Church that did cauſe this calamitie: the deſire which thou hadſt to waſh her with thy bloud hath thus deliuered thee to the power & pleaſure and of thy enemies. VII.

O ye Saints of GOD! if euer you were rauiſhed and tranſported from your bodily ſenſes, by contemplation of heauenly things; let it be at this exceeding goodneſſe and loue of CHRIST, in being thus humbled and tormented for miſerable men. This hath made the wiſe men of the world, to eſteeme the doctrine of the Goſpell, not onely folly, but extreme madneſſe. For they eſteeme it folly, when they heare that riches is in pouerty; ioy in teares; liberty in ſubiection; in humilitie glory; in mortification peace; in the Croſſe a Kingdome; in renouncing all things, the dominion of all things. But when they heare, that the Diuine ſubſtance, moſt glorious, moſt pure, would thus bé abaſed, and iniuried by men; they eſteeme it a point of meere madneſſe. VIII. IX.

O all yee powers of the world! let this aſtoniſh you; that GOD would vouchſafe to doe that for men, which they themſelues ſhould eſteeme madneſſe. And you wiſemen of this world, you know right well, you haue X.

haue often both obſerued and ſaid, that Maieſtie and Loue are ſcarce compatible; that the actions of loue can neither bee ruled nor eſteemed by wiſedome.

XI. Lay aſide your wiſedome then, and looke into his loue: for his loue hath dazeled your worldly wiſedome. Hee hath planted a vineyard in this world, and beareth ſo great loue towards it; that hee is (as it were) inebriate thereby, and put, in a manner, euen from himſelfe. But laugh not (O ye wiſe men) hereat, as *Cham* did at the nakedneſſe of his Father; leſt he caſt vpon you a cruell curſe.

And thou, O my ſoule! what ſayſt thou? what thinkeſt thou? where are thy teares, O dry ſoule! to bathe thoſe bruiſes, which thy SAVIOVR in loue did ſuffer to heale thee? where is thy ſorrow? where is thy deteſtation of thy ſinnes, which were the procurers of all this puniſhment? For certaine it is, that thy

Rom.13.

XII. ſinnes not onely did then, but doe ſtill ſo often torment him, as thou doeſt commit them: euen as the

Heb.6.6. Apoſtle hath ſaid; *Hee that ſinneth, crucifieth the Sonne*

Heb.10. *of* GOD, *and maketh a mocke of him. Hee that breaketh the Law of* CHRIST *by wilfull ſinne, treadeth the Sonne of* GOD *vnder his feete, polluteth the bloud of the New Teſtament, and reprocheth the Holy Ghoſt.*

XIII. Whenſoeuer therefore thou art about to conſent to any ſinne, preſent to thy ſelfe the forme of thy Sauiour, vnder the hands of the cruell Souldiers, wholy embrued in his own bloud: not deſperately raging, not weakely wayling; but in this mild maner, partly exhorting, and partly intreating thee.

Friend, thou haſt often heard how I haue loued thee.

thee. If words beare no weight to aſſure thee hereof, behold effects. Behold me deſirous, ſo abundantly to ſatisfie the iuſtice of my Father for thine offences; that I haue ſhut from my ſelfe all meanes, either of helpe to withſtand, or of comfort to mitigate theſe extremities: which notwithſtanding are much leſſe, XIIII. then my loue hath made me deſirous to ſuffer for thy ſake, in caſe the iuſtice of my Father had ſo required. See this my loue heere regiſtred with thy bloud: liſten how euery laſh, both giueth a liuely teſtimonie thereof, and perſwadeth, yea beſeecheth thee vvith an heauenly voice, to loue me againe. But if thou wilt not afford mee this kind affection; let mee at the leaſt (I pray thee) obtaine ſo much as pity at thy hands, to forbeare thy ſinnes: which doe not onely renue, but very much increaſe my ſmart. For certaine it is, that thy offences dayly torment me: and that theſe Souldiers ſhould neuer haue had any power to touch me, had not thy ſinnes enabled them therevnto.

Sweet IESVS! with reuerence I kiſſe thy bleſſed XV. ſtripes, and doe thankfully both acknowledge, & embrace thy loue: moſt earneſtly intreating thee, ſo to kindle, ſo to enflame thy loue alſo within me, that it may melt the frozen moiſture of my hard heart into teares; both in compaſſion of thy ſufferings, and in ſorrow for my ſinnes which drew them vpon thee. Oh! how happy am I, who haue ſo louing a LORD; what can I neede? what neede I feare? Oh! how cruell am I, if I will commit any fact which doth not onely diſpleaſe, but diſ-honour and torment him? What pitie ſhouldſt thou haue in puniſhing me, if I

haue none in offending thee? There was no greater mercy, then to caſt ſuch loue vpon vs: there is no greater miſery, then not to acknowledge, and in ſome degree of dutie to anſwere this loue. Verily, they offended much, who did thus perſecute thee vvalking vpon earth: but they offend thee more, who continually contemne thee ſitting in Heauen.

XVI. *Cant. 6. 8.* O loue! more ſtrong then death. Death ſubdueth all worldly things, and yet thou ſubdueſt death: thou triumpheſt ouer all power, either by reſiſting, or by *Exod. 3.* enduring. Thou art the buſh which did burne, but not conſume; thou art the moſt perfect Adamant, which will weary all armes, which will breake all hammers, before it will yeeld. Thou madeſt the A- *Rom. 8.* poſtle ſay; *Nothing ſhall ſeparate vs from the loue of* CHRIST: *in all things wee are more then conquerors through him who loueth vs.*

XVII. Death ſubdueth all worldly things; but thou haſt ſubdued him, who hath ouercome death, and made him ſtoupe vnder thy yoke. For what drew him down from Heauen into the myre of miſeries? vvhat made him a ſcorne of men? wherefore did hee faſt, weepe, labour, and watch? wherefore liued hee both in pouertie and contempt? wherefore endured he both an ignominious and painefull death, but for the loue of our Redemption? O inuincible vertue! who haſt ouercome the LORD of all things: wilt thou not ouercome a weake man? ſhall my heart onely be able XVIII. to reſiſt the force of thy fire? O ſweet tyrant! with vvhat ſoft flatterings doeſt thou enforce men to great attempts? without any feeling of difficultie, without any

any feare of danger; being carried with delight to that which they deſire: which delight, in going forward, drowneth all ſenſe of labour, through vvhich they wreſtle. Nothing is therefore ſo ſweet as loue, nothing ſo ſtrong; nothing maketh men more cruell, nothing more compaſſionate. It is ſtrong in obtaining; it is ſweet in inioying; it maketh men cruell to themſelues, and compaſſionate to him vvhom they doe loue.

XIX. Nothing is reciprocall betweene GOD and vs, but onely *Loue*: not hate, not anger, not any other affection. Albeit GOD hateth vs, albeit hee be angry with vs, yet are we bound to loue him; becauſe there is nothing in him, vvhich is not vvorthy of Loue. Thou didſt loue vs, O LORD, when we hated thee; and therefore albeit thou hateſt vs, yet muſt wee loue thee. Thou diddeſt loue vs without limits, when there was nothing in vs worthy to bee loued; vvhen nothing moued thee to loue vs, but onely thy nature: and thetefore there muſt bee no limits of our loue to thee, of vvhoſe perfections there are no limits. All other extremes of Vertue, are Vices; but our loue to thee cannot exceede, becauſe the thing loued is of infinite perfection.

XX. And it is meet that vve ſhould be much enamoured of this Loue; for whatſoeuer is contained in the Scriptures, either is loue, or pertaineth to loue: and nothing is ſo precious as a Soule that loueth, but onely GOD vvho giueth loue. *Loue* is the Queene of all vertues. It is the end of all the commandements and counſels of GOD. Yea, all creatures are made ſeruiceable

uiceable to man for this end. It is the ſoule, life and perfection of other vertues: the ſtone, which turneth all that it toucheth into gold; the ſtampe vvhich maketh all our coyne currant vvith GOD. Inſomuch as if we loue, we may doe vvhat wee will: for whatſoeuer is done in loue, GOD doth accept. Yea, by louing the good actions of other men (by reaſon of the communitie of the Church) we make them our own. It is a ſword to cut in ſunder the ſinewes of all vices; and a ſpurre to ſtir vp to all vertuous atchieuements. It is the certaine meaſure, as well of perfection vvhich men haue in this life; as of the glory which they ſhall haue in the life to come. *If I haue not loue* (ſaith Saint *Paul*) *I am nothing*: for GOD will giue to euery man,

XXI. according to the proportion of his loue. Laſtly, it vniteth vs to GOD: for loue is a meane which knitteth two extremes, the louer, and that which is loued, into one. Doe we loue the earth? we are earth: doe we loue GOD? what ſhall I ſay? Are we GOD? aſſuredly we are vnited with GOD.

Yet this vnion is not naturall, but ſpirituall: not transforming the nature of man, but changing his affections and vvhole manner of life. That as the ſhadow followeth the body, ſo the will of man adhereth to the will of GOD; vvithout any reſpect to himſelfe, but onely to the honour of GOD. For as iron caſt into the fire, taketh the nature of fire, and yet ceaſeth not to remaine iron: ſo hee that burneth in the loue of GOD, is partaker of the purity and ſanctitie of GOD; and yet abideth ſtill Man.

XXII. O loue! the roote of all vertues. The Daughter of grace;

grace; the Mistresse of Truth; the glasse of Religion; the Ballance of Reward; the marriage Garment; the key of Paradise. The strength of those that fight; the Crowne of those that conquer; the felicitie of Saints; the ioy of Angels; the terrour of Diuels. Without thee, faith is dead; hope, a vaine presuming; holinesse, hypocrisie; zeale, fury. With thee a man standeth, in prosperities, humble; in aduersities, secure; in hard passions, strong; in good workes, cheerefull; in temptations, safe. Are we poore, and able to giue little? are we either ignorant or weake, and able to doe little? let vs loue much, and that will be a supply to both: for he who loueth, is of abilitie to doe much: and he giueth much, who giueth himselfe.

Is it not meet therefore that we sell all that we haue, to purchase this Pearle? can any thing be too deare to giue? can any thing be too hard to suffer, that we may obtaine it? Is it a small matter that is said: GOD *is loue?* Is it a small matter to *dwell in* GOD, and to haue GOD *dwell in vs?* GOD *is loue:* what more precious? *He that dwelleth in loue, dwelleth in* GOD; What more secure? *And* GOD *in him:* What more glorious? It is not said, GOD is humility, GOD is patience, GOD is obedience; but GOD *is loue.* All other vertues are the gifts and graces of GOD; but loue is said to be GOD himselfe. 1. *Ioh.* 3. 4.

O diuine vertue! so often, so greatly, but neuer enough commended. O sacred loue! which alwayes burnest in the bosome of GOD. I cannot value thee to thy worth; I haue nothing in me, that is a fit price for thee: but I will giue for thee all that I haue; all my delights, all my desires. I will leaue all for his XXIII.

loue, who hath left his Kingdome and Throne for loue towards me. And when I ſhall haue giuen all, I ſhall thinke that I haue giuen no more then nothing: for thou wilt more ſweetly refreſh, more aboundantly ſatisfie, more aſſuredly defend me, then all that I am able to giue.

Parag. VII.

How he was crowned with Thornes, cloathed in Purple, openly ſcorned and preſented to the Iewes.

1. *Christ reproached in his three great Offices.*

2. *The Iewes did more endeuour to take away the reputation of* Christ, *then to take away his life.*

3. *Iuſtice is to be executed with grauity and griefe.*

4. *The Iewes would be ſatisfied as well with the ſhame of* Christ, *as with his bloud.*

5. *Wherefore* Christ *was cloathed with purple.*

6. *What maketh a death honourable or baſe.*

7. *The death of our* Saviour *was glorious, and wherefore.*

8. *Wherefore he was crowned with Thornes.*

9. Christ *hid more of his goodneſſe then he ſhewed to the world.*

10. *We*

10. *We are to thinke of the torments of* CHRIST, *both with ioy and with griefe.*

11. *How the ſufferings of our* SAVIOVR *muſt bee conſidered.*

12. *How our ſoules are defiled with ſinne.*

13. *The loue of* CHRIST *is a prouocation to vs to loue him againe.*

14. *A Prayer and Thanksgiuing.*

15. *The fruit which we muſt yeeld.*

16. *A Thanksgiuing.*

17. CHRIST *by his trauels did both vnburthen and enrich vs.*

18. Pilates *ſhewing of* CHRIST, *did plainely ſhew that he was then made a wofull ſpectacle.*

19. *It is the Diuels minde not to bee ſatisfied but by death.*

20. *Vpon what reaſon the Iewes demanded that* IESVS *ſhould be crucified.*

21. *The agreement of the wicked in doing euill.*

22. *Want of compaſsion, ſheweth want of loue.*

23. *By ſinning we ioyne with the Iewes, in crying againſt* CHRIST, Let him be crucified.

24. *A meditation to reſtraine vs from ſinne.*

25. *A Prayer to* IESVS CHRIST.

26. *A Prayer to* GOD *the* FATHER.

When

I. WHen the Souldiers had thus ſcourged our SAVIOVR, they brought him into the common Hall, and there againe they ſtripped him, and put vpon him a purple Robe, and preſſed vpon his head (a very ſenſible and tender part, which the whips before had paſſed ouer) a Crowne of ſharpe thornes. And put a Reed into his hand in ſtead of a Scepter; & ſcornfully bowing themſelues, ſaluted him King of the Iewes: and ſpat vpon him; and tooke the Reede which he held inhis hand,and ſmote him therewith vpon the

II. head. Before hee had beene charged with blaſphemie; which was a reproach to him as he was a *Prieſt*. Then they couered his face, and bade him propheſie who did ſmite him; which was a ſcorne to him as hee was a *Prophet*. Now, as hee was a *King*, theſe mockeries were practiſed vpon him. In all theſe three great Offices, hee was moſt infamouſly abuſed. Whereby it appeareth, that the Iewes vvere more deſirous to take away the reputation of IESVS, then to take away his life. For, they ſought but onely the ordinarie torment of the Croſſe, to take away his life; but to take away his reputation, they ranne into all theſe, and many other ſtrange inuentions, equally compoſed of torment and of ſhame: wherein cruelty ſeemed pleaſant, and mirth malicious.

III. Many Heathen people haue obſerued this rule of ciuility, to execute iuſtice with ſome ſhew of grauitie and griefe: and not with any light,either geſtures or ieſts, to moue ſuſpition,of taking pleaſure,in taking

puniſh-

puniſhment: not with any extraordinary ſeuerity, to giue token of priuate reuenge. But it was not ſufficient for theſe ſauages to crucifie IESVS, except they did it, both with deriſion and deſpight: their malicious minds muſt of neceſſitie bee ſatisfied, as well with his ſhame, as with his bloud: and that after a very vnuſuall manner. For when was purple before that time vſed for diſ-honour? who euer vntill that day had been crowned with Thornes? The purple reached but to a ſcorne, but the thornes went further: for how many thornes pierced his fleſh, ſo many ſtreames of bloud iſſued from him. It was not by chance and aduenture, that he was clothed in purple, and therein mocked: but as the Holy Ghoſt made *Caiphas* ſay, *It is expedient that one ſhould dye*: And likewiſe *Pilate*; *What I haue written; I haue written*: ſo it made the Souldiers to ſcorne him in a purple garment: in token, that whatſoeuer they did to his reproch, ſhould follow to his honour and praiſe. IIII. V.

For it is not the māner, but it is the cauſe which maketh death either honourable or baſe. If a man bee executed for ſome offence, then doth hee incurre a double infamy; one in regard of his torments, the other in regard of his offence. But if the cauſe be good, if it be for vertue, for piety, for ſome great publike benefite; then is it not onely without diſhonor; but the more cruell, the more commendable it is: the more baſe, the more glorious. If a man dyeth, either to preſerue or to aduance the State of his Countrey; as the cauſe is honourable, ſo is his death: eſpecially if he atchieueth the end, if he dye victorious. But our VI.

SAVIOVR dyed not only for his country, but for all the world; not to purchase any mutable and decaying benefit; but to redeeme from eternall death, & to bring to eternall felicitie all the sonnes of *Adam*, who will apply to themselues the remedy which hee hath

VII. prepared. Seeing then our SAVIOVR dyed for a good both so generall and so great; it followeth, that the more painefull and shamefull his death was to be endured, the more glorious it is to bee remembred. Seeing also the more goodnesse is expressed in any action, the more glorious the action is; and that in the worke of his Passion GOD hath most manifested his goodnesse (which after our manner of vnderstanding, of all Attributes to GOD, is the most excellent, and that wherein he gloryeth most, and for which he is most praised) it followeth, that the Passion of our SAVIOVR is so farre from being ignominious; that all the works of GOD laid together, doe not rise to so great glory, as this alone.

VIII. Neither was it without a mysterie, that they set vpon his head a Crown of thornes. For besides that this had bin prefigured before by the sacrifice which *Abraham* offered, the head wherof was wrapped in a Bush: GOD had formerly cursed the Earth, by reason of *Adams* transgression, to bring foorth Thornes and Bryers to vs. This curse hath our SAVIOVR taken vpon him; the points of these thornes are broken in his flesh: now are all things blessed, all things reconciled, all things both healed and hallowed with his bloud.

O my SAVIOVR! how largely didst thou satisfie

fie the Lieutenant *Pilate*, for remaining one night in his house; by sprinkling euery part thereof wherein thou camest, with thy blessed bloud? O cruell Souldiers! doe you know, either what you do, or whom you haue in hand? assure your selues, you see not that which in him appeareth; and yet doth not that now appeare in him, vvhich hereafter you shall see. IX.

For as in vs, that goodnesse which wee either presume in our selues, or pretend to others in shew, is more then that which in truth wee haue; so in the Sonne of GOD, that which hee hid of his goodnesse, vvas more then that which hee shewed to the world.

But as the Souldiers in tormenting thy SAVIOVR, combined sport with spight: so thou, O my soule! so often as thou thinkest thereon, doe it ioyntly, both with ioy and with griefe. With ioy, for the benefit which thereby thou hast receiued; with griefe, for the miseries which he did endure. With ioy, for his exceeding loue towards thee, in that hee was rather desirous then content, to endure so base, both infamy and torments for thy sake; with griefe, for the grieuousnesse of thy sins, which prouoked the iustice of GOD to so great seuerity. X.

For the sufferings of thy SAVIOVR must bee considered, either as they were in themselues, or as a *cause*, or as an *effect*. When thou considerest them in themselues, and settest them as present before thy view; open the flud-gate of thy teares, for that they were so base and bitter to him. XI.

When thou think'st of them as the *cause* of thy Re-

demption, as the key that openeth to the Kingdom of Heauen, as the triumph ouer the Prince of this world; then accompany this triumph with ioy. His griefe is gone, his glory ſhall for euer remaine. But when thou thinkeſt of them as of the *effect* of thy ſins, then drench thy ſelfe againe in a ſhowre of teares: for being ſo grieuous to him, and ſo extremely dangerous to thy ſelfe.

XII. Woe is me! alas, wretch that I am! how doe my ſinnes defile my owne ſoule, ſeeing they haue ſo defiled the pure glaſſe of the Maieſtie of the FATHER? ſo troubled the cleere fountaine of all beauty and delight? O Sunne of iuſtice! O light of thy FATHERS glory! wherefore wert thou content, to receiue the filthineſſe and deformities of my ſoule, and to endure the paines which my ſinnes did deſerue? *Wherefore is thy apparell red, and thy garments like him that treadeth in the Wine-preſſe?* Were it not fitter that offenders ſhould ſuffer for their own deſerts, then that thou (O innocent LORD) ſhouldeſt thus be torne with torments for them? had it not been fitter that this filthineſſe ſhould haue remained vpon the proper dunghill, then to be caſt vpon thee, the purity of all beauty and glory.

Eſay. 63. 2.

What loue mooued thee to haue ſo great care of me, that thou wert vtterly careleſſe of thy ſelfe? to bee ſo deſirous of the cleaneneſſe of my ſoule, that thou wouldeſt be thus defiled to beſtow it vpon me? O my SAVIOVR! what am I in reſpect of thee? What am I to thee, but trouble, torment, infamie, death? What art thou to me, but reſt, pleaſure, honour,

nour, life? If therefore thou loueſt mee, who am ſo grieuous to thee; wherefore doe I not loue thee, who art my ſaluation? wherefore am I not prouoked to abſtaine from ſinne? to caſt out all vncleane deſires? which are ſo many thornes to thy bleſſed body? to deſpiſe the vaine braueries of the world, which were here applyed to deſpiſe thee? to put my whole affiance in thee, who thus haſt loued mee? and with chaines of perpetuall dutie to linke my ſelfe moſt ſtrongly to thee? XIII.

O my REDEEMER! receiue mee thy weake and vnworthy ſeruant, to yeeld vnto thee both obedience and praiſe: ſhut mee not from thee, whom thou haſt created for thy ſelfe, whom by thy ſelfe thou haſt redeemed. I am thine, O my GOD! I deſire to be thine; I doe and will reſolue to bee thine. I will not deliuer the keyes of thy riches to any other then to thy ſelfe. I will not beare fruit to any but to thee, who haſt planted, and doeſt continually both water and purge mee. The branches of this Vine, which are the faculties of my ſoule, ſhall bring forth flowers vnto thee; namely, good deſires: they ſhall bring forth fruit vnto thee; euen my words and my workes. Mine eyes ſhall regard thee; my tongue ſhall praiſe thee; my feete ſhall follow thee; my hands ſhall ſerue thee; my vnderſtanding ſhall alwayes contemplate vpon thee; my memory ſhall neuer let thee goe; my will ſhall delight onely in thee; my ſoule ſhall be enfolded in the flames of thy loue. This is the fruit which thy Vine muſt yeeld; this is the profit which thou doeſt expect. Enuiron it, O LORD, XIIII. XV.

with fiery walles; ſhut all the gates thereof: Set the *Cherubins* to keepe the way, that nothing may enter but thy ſelfe. I pray you, all the Creatures of this world; and if you will not be intreated, I adiure you, in the vertue of obedience to our common LORD; come not neere, trample not within this Garden, touch not any thing that groweth therein: all is the LORDS, I will *reſerue* all to *ſerue* him; you ſhall be meere ſtrangers to mee. I abandon all Creatures for the loue of him, who hath abandoned his Kingdome for loue towards mee. For, to this end I was created; and I can yeeld him no other recompence for all his ſuffrings, but to loue only, & alwayes to praiſe him.

XVI. Bleſſed art thou, O moſt mercifull and mightie LORD! the comfort of my life, the light of my eyes, the port of my deſires. All thy Angels and Saints, all thy creatures for euer praiſe thee: For that by the merit of thine vnſpeakeable charitie and humility, which bowed thy backe to vndergoe the miſeries due to vs for our ſins; thou haſt not onely freed vs from all our euill, but participated thy goodnes to vs. Thou didſt caſt no trauell vpon thy ſelfe, whereof

XVII. thou didſt not vnburthen vs. And further, in taking vpon thee our fleſh, thou haſt giuen vs thy Spirit; in taking vpon thee our ſins, thou haſt giuen vs thy righteouſnes; in taking vpō thee the puniſhment which we could not auoid, thou haſt giuen vs the glory which thou didſt poſſeſſe: in making thy ſelfe like vnto vs, thou haſt made vs in the ſight of thy FATHER, after a ſort, and in our degree, like vnto thee. By ſuffering that which we had deſerued, thou haſt procured vs

that

that which we could not deſerue: by ſuffering that which pertained onely to vs; thou haſt caſt that vpon vs, which in right pertained onely to thy ſelfe. So that all thy paines are our preferments; thy diſ-honour, our glory; thy miſeries, our merits; thy ſufferings, our ſatisfaction. Thy reproaches make vs without blame; thy bands free vs; thy ſtripes heale vs; thy ſorrowes cõfort vs; thy trauels refreſh vs; thy condemnation iuſtifieth vs; thy death reduceth vs to life.

Now, when *Pilate* ſaw that IESVS was in ſo pitifull a plight, that hee ſuppoſed the ſight of him ſufficient, to breake the bloudy purpoſes of his enemies; hee ledde him forth vpon a high place paued with ſtone; whereto the aſcent was by 23. Marble ſtayres, which are at this day religiouſly reſerued at *Rome*. From that place (as from a Stage) he ſhewed him to the Iewes, aſſembled in many thouſands beneath, and ſaid vnto them: *Behold the man*: What would you haue more? If it be for malice that you are ſo violent againſt him, behold how miſerable he is; if for feare, behold how contemptible: fault he hath done none. λιθόστρωτον.

XVIII. Aſſuredly, this ſhewing of IESVS doth plainely ſhew, that he was made a wofull ſpectacle indeed. So wofull, as *Pilate* did verily beleeue, that the very ſight of him would haue moued the hardeſt heart of his enemies to relent, and ſay: This is enough; wee deſire no more. For by reaſon of his vnmercifull vſage, he ſcarce ſeemed to be a man. Wherevpon the Iewes might well haue called to minde, that which the Prophet *Eſay* foretold: *There is no forme nor comelineſſe;* Cap. 53.

lineſſe in him: he hath no beauty that we ſhould deſire him: He is a man of ſorrowes; hee was deſpiſed, and we eſteemed him not. But they inſatiable in crueltie, importuned *Pilate*: ſome with perſwaſions, others with confuſed clamours and cryes, that he might bee crucified. By ſight of his bloud, they were the more inflamed to deſire his death; euen as Dogges, by eſpying the bloud of a beaſt which they haue in chaſe, become more furious to pull him downe. They were like *Salomons* Horſe-leaches, which alwayes cryed; *Giue, giue*. They had the Diuels minde, which is not ſatisfied but by death. No puniſhment but death; no death, but by the Croſſe, could ſatisfie their deſires.

Prou. 30. XIX.

But, O you formall obſeruers of your Law! ſeeing you had condemned IESVS of blaſphemie, vpon what reaſon? (if there bee any reaſon in your furious actions) doe you cry out, *Let him bee crucified?* The Croſſe was not the puniſhment which the Law appointed for blaſphemie. The Law of *Moſes* ſaith; *Bring the Blaſphemer out of the hoaſt, and let all the Congregation ſtone him.* Aſſuredly, beſides the violence of paſſion, which is able to pull men, not onely from their iudgement, but from their ſence; wee muſt mount our mindes a little higher, and with the holy Euangeliſts ſay: *All this was done, that the Scriptures might be fulfilled.* The death of the Croſſe was appointed by the FATHER, and accepted by the Sonne. It had beene prefigured, it had beene prophecied. IESVS himſelfe had foretold more then once, that he ſhould be deliuered by the Iewes, to be condemned

Leu. 24. 14. XX.

ned and crucified by the Gentiles. What then shall we say? but with the holy Church at *Hierusalem* acknowledge; *that* Herod *and* Pilate, *with the Gentiles and people of Israel, assembled to doe what soeuer the hand and counsaile of* GOD *had determined.* Act. 4. 27.

Many times before, when the Iewes went about to apprehend IESVS, they wanted power. When vpon surmize of blasphemie, they would haue stoned him; when they would haue throwne him headlong from the edge of a Hill; he easily escaped them: Euen in the day time, in their populous Cities, enuironed with their thickest throngs. Partly because his time was not then come; and partly, because these were not the deaths appointed for him. But when the time arriued, that the *Iewes should deliuer him to the Gentiles, to bee crucified*; albeit they assailed him in the night, without the Citie, amidst his Disciples: albeit he shewed his diuine power, in striking down those who came against him: yet did hee voluntarily submit himselfe, both to the shame, and to the torments, and to the death of the Crosse. Ioh. 7. 30. & 10. 39. Ioh. 8. 59. Luk. 4. 29.

When this time was come, neither would he escape, neither could the Iewes desire against him any other death, but the death of the Crosse. Among all that multitude, there was not any variety either of voyce or of opinion. They all agreed to take away life from the Sonne of GOD; they all agreed that hee should be crucified. They all agreed to preferre *Barabbas*, who had slaine the liuing; before him, who had reuiued the dead. Wherein, if we seuer the worke of GOD, from the worke of man, wee shall finde the greatest

mercy, and the greateſt cruelty and malice that can be: the greateſt mercy in ſauing enemies; and the
XXI. greateſt crueltie & malice in oppreſſing a friend. And this is vſually a propertie of the wicked, in matters of vertue, to diſagree one from another; ſo many men, ſo many mindes: but in wickedneſſe and miſchiefe (as if they were quickned by one Spirit) they all iumpe in one iudgement; they alwayes concurre in one deſire.

Seeing then (O my ſoule) thy SAVIOVR hath found ſo little pitie amongſt the Iewes, turne thou thine eyes vpon this lamentable forme, and ſay vnto thy ſelfe; *Behold the man*! Behold his bounty, behold his loue, behold his diſtreſſe. Hereupon *Firſt*, neuer be aſhamed of any miſery: For the LORD remembreth well, how he was addreſſed, and happely more delighteth to behold thee miſerable, then happie: euen as he is no leſſe pleaſed that thou ſhouldſt both thinke of him and adore him, as hee was thus miſerable, then as now hee is glorious. Then ſearch thy ſoule what compaſſion thou findeſt, for the paines
XXII. and anguiſhes which thy SAVIOVR endured. And if thou feeleſt none, aſſure thy ſelfe, thou wãteſt loue: for they who loue, are alwaies ſorrowfull for the miſeries of the parties whom they affect. If thou findeſt not within thee this teſtimonie of loue, yet abhorre to ioine in malice with the barbarous Iewes, in crying a-
XXIII. gainſt him; *Let him be crucified*. Which voice thou doſt ſo often caſt forth, as thou conſenteſt to any ſin; for ſo much as thou doeſt a thing, whereby thou wouldeſt binde him to dye againe, if his former death were not ſufficient.

So

So often therefore as thou art inclinable to any euill, preſent this mournefull ſpectacle before thee, and ſay to thy ſelfe; *Behold the man*! Which words although they are but few, and ſeeme to containe ſmall matter: yet if thou examine them well, they will not onely ſtay thee from executing thy euill intents, but ſtrike thee downe to the earth, a thouſand times to kiſſe it, vpon conſcience of thy wicked vnworthines: and to powre forth praiſes to him, both for thoſe things which once he did endure, & for thoſe which dayly he doth for thee. *Behold* therefore the greatneſſe of thy ſinnes, by the great ſorrowes which thy SAVIOVR did ſuſtaine: *Behold* how neceſſarie it was to ſatisfie for ſinne; *Behold* how grieuous the ſatisfaction was. Our pride cauſed this contempt; our auarice, this nakednesſe; our ſurfets, this bleeding; our wrath, theſe wounds; our enuy, theſe bruiſes; our ſloth, theſe bands. Conſider hereupon the rigour of GODS iuſtice; conſider how abominable a thing ſin is vnto him. Coniecture alſo, what reuenge GOD will take vpon ſinners themſelues, who doe not both acknowledge & accept the benefit of their Redemption; ſeeing ſo ſeuerely he puniſhed his moſt deare and innocent Sonne for their ſinnes. For *if they did theſe things in a greene tree, what ſhall be done in a dry?* If the Father thus ſmote his Innocent Sonne for the ſinnes of others; what will he doe to his vngracious ſeruants for their own rebellions? If the Diuell had ſuch power ouer the iuſt in this world, what power ſhall he haue ouer the wicked in hell? LORD, graft me into the greene Tree, that his ſufferings may free me

XXIV.

Luk. 23.

me from the ſtroke of thy Iuſtice. And ſeeing *Pilate* could finde in him no cauſe of death; grant that I neuer finde cauſe to moue me to offend; that I neuer commit ſinne, which was the onely cauſe of his death.

O ſweet CHRIST! graue this thy ſhape deepe within my heart; that continuing in the contemplation of theſe points, I may not be, both ſo vnthankfull and cruell in affection towards thee; nor yet either ſo ſenſeleſſe or deſperate in care of my ſelfe; as to commit that, which is ſo painfull and ignominious to thee, and to me ſo dangerous.

Remember, O my LORD! what I am to thee, and thou to me; and doe not flye from me, that I may finde thee. I make a long iourney to thee, I proceed ſlowly, I often make ſtay, often I goe backe. Strengthen mee, O LORD! guide my ſtumbling ſteps, draw me after thee with the line of thy loue; be not weary to expect him, who is not able to hold out pace.

And becauſe my weakeneſſe is ſo great, that I doe often faile, either in purpoſe or purſuit: ceaſe not (I beſeech thee) to preſent this thy freſh bleeding forme, to the mercifull Maieſtie of thy FATHER for mee. And with that loue wherewith thou didſt not onely *ſuffer*, but *offer* thy body, to bee thus diſhonoured for my ſake; vouchſafe alwayes to interpoſe the ſame betweene his iuſtice and mee. And although the ſight thereof was not ſufficient to appeaſe the hatred of thine enemies, yet will it pacifie the wrath of thy FATHER: becauſe whatſoeuer thou didſt

didſt ſuffer, it was vnder his obedience, to reſtore his honour, and to ſatisfie his iuſtice.

O Almightie GOD! *Behold* heere *the man*, whom thou haſt appointed to bee a Mediatour betweene thee and ſinners: euen *the man* in whom thou art well pleaſed. *Behold the man*, whoſe righteouſneſſe will anſwere thy iuſtice in euery point: and whoſe puniſhments are ſufficient to ſatisfie the penaltie of all my ſinnes. *Behold* his humilitie, *behold* his obedience, *behold* his ſatisfaction. Oh! that his ſufferings vvere ballanced againſt my ſinnes: certainely they would ſo farre exceede, both in weight and in worth; that thou ſhouldeſt in iuſtice, rather powre forth thy mercies vpon mee for the one, then hold them ſtill in diſpleaſure for the other. O moſt iuſt and mercifull GOD! let this bruiſed body be alwayes in thy ſight. Firſt, fixe thy heauenly eyes vpon his merits, then vouchſafe to looke towards mee; and for his ſake haue pitie vpon me. Graciouſly grant, not onely pardon of my iniquities, but participation alſo of his righteouſnes: that in the puritie thereof, I may be *approued* by thee, when I ſhall be *proued*. XXVI. *Math.*3.17

Parag. VIII.

How he was condemned, and forthwith led to the place of execution.

1. *THe iudgement of* Pilate, *by his owne iudgement was vniuſt.*

2. *What conſtraint excuſeth from ſinne.*

3. *The puniſhment that fell vpon* Pilate.

4. *The iuſtice of the ſentence againſt* Christ.

5. Christ *was charged as a ſurety, and as a ſacrifice.*

6. *The loue of* Christ *and his* Fathers *Iuſtice, were cauſes of his condemnation.*

7. *For what ſecret cauſe* Barabbas *was preferred before* Christ.

8. *A ſecret cauſe of the ſilence of* Christ.

9. *The ſilence of* Christ *hath opened our mouthes.*

10. *The rebellion of* Adam.

11. *The ſatisfaction of* Christ.

12. *The loue of* Christ, *is a pronocation for vs to loue him againe.*

13. *A Prayer to that end.*

14. *The loue of* Christ *is a prouocation for vs to ſettle our aſſurance in him.*

15. *It*

15. *It is iuſtice now, that offenders for whom* CHRIST *ſuffered, ſhould be diſcharged.*

16. *The merits of* CHRIST *inualuable.*

17. *The Diuell iuſtly depriued of the power which hee had ouer vs.*

18. *The Diuell by ſtinging our* SAVIOVR, *hath ſlaine himſelfe.*

19. *In what manner* Iudas *repented.*

20. *The Iuſtice of* GOD *againſt the perſecuters of* IESVS.

21. *Wherefore the Iewes purchaſed a place of Buriall, with the money which* Iudas *reſtored.*

22. *Wherefore* CHRIST *ſuffered vpon Mount* Caluary, *and vpon the Croſſe.*

23. *In what ſort wee muſt ſtoupe vnder the Croſſe of* CHRIST.

24. *We may be bold to caſt our ſinnes vpon* CHRISTS *ſhoulders.*

25. *Wherefore* CHRIST *did turne and ſpeake to the women that wept after him.*

26. *The force of teares.*

27. *Wherefore* CHRIST *ſaid to the women, that they ſhould not weepe for him.*

28. *The right weeping.*

29. *A Prayer and Thankſgiuing.*

NOw, although *Pilate* had openly declared, both that CHRIST was innocent, and that he had authoritie to acquite him; yet giuing place, either to the fauour or fury of the Iewes, rather then to iuſtice; he pronounced ſentence of death againſt him, and deliuered him to the pleaſure of his enemies. Therefore, O Preſident! by thine owne iudgement, thy iudgement was vniuſt.

I. For with the ſame lips thou gaueſt Sentence of death againſt him, whom thrice before thou hadſt pronounced Innocent: and therefore by pronouncing him Innocent, thou didſt condemne thy ſelfe to be guilty.

Thou hadſt heard the Iewes; thou hadſt often examined IESVS: and yet couldeſt finde no fault in him. Thou hadſt examined him if he were *King of the Iewes*. Verily, *Pilate*, he is. Hee is King of all the true ſeede of *Abraham*; I meane the faithfull, who both

Luk. 1. acknowledge and adore him for their King: who *being deliuered from the hands of their enemies, ſerue him without feare.* The ſpittings, the ſtripes, the ſcornes, wherewith thou ſeeſt him arrayed; are the gemmes and royall Robes, which haue made him the moſt glorious and beautifull King in the world. Thou hadſt asked him, *What hee had done.* I will tell thee what. He hath made heauen and earth, and all creatures: he hath done all good, but euill hee hath done none. What wouldeſt thou haue more? For the good which he was doing for thy ſake, againſt thy conſcience thou didſt condemne him.

Thou

Thou didst wash thy hands now, but thy conscience thou didst not wash. It is not externall washing with water; but with teares of contrition that the conscience is cleansed. And these teares must be vsed after sinne committed, but not before. As any sinnes committed, by teares and repentance may be washed cleane: so no washing can procure impunitie of sinne before-hand.

Neither will I excuse thy iniustice by any colour of constraint from the Iewes: for there are two sorts of constraints. The one so absolute, as it concludeth consent; and this is allowed for a peremptoty excuse. The other proceedeth from inconueniences, many times surmised, and sometimes probable, which draw the consent of the will vnto them: and this may happely be pittied by men, but findeth neither pity nor pardon with GOD. II.

Thou hadst a desire indeed that IESVS should be discharged, but it was not agreeable to his Innocencie; It was not pure, it had a great mixture of euill. Thou vvouldst haue an Innocent scorned and scourged, and then discharged. *I will scourge him, and let him goe.* Thou wert admonished hereof also by thy Wife, who had beene much troubled with IESVS in her sleepe, whether by meanes of a good Spirit, to impeach thy ruine; or of an euill, to hinder the common good; as ancient Fathers are diuided in opinions, so vvill I not determine betweene them: but assuredly no grieuous calamitie euer happeneth to man, but hee is some wayes aduertised thereof before.

III. And therefore after that thou hadſt beene condemned at *Rome*, and confined to *Vienna*, by the ſame Emperour whom thou wert ſo vnwilling to offend; thou didſt follow the trace of the great Traytor *Iudas*, in laying violent hands vpon thy ſelfe. So grieuous it is to ſinne againſt our conſciences, either to pleaſe others, or to auoid inconueniencies to our ſelues.

Certainly in thee, O Preſident! this was the greateſt piece of iniuſtice that could poſſibly be committed; For thou gaueſt ſentence againſt him, whom by thy ſentence thou didſt declare to be Iuſt. IIII. *I am innocent of the bloud of this Iuſt man.* But it was a iuſt ſentence in the high Preſident of Heauen, before whom all the ſinnes of the world ſtand in naked view, and who will not ſuffer one of them to paſſe vnpuniſhed. Therefore, becauſe the whole world was not ſufficient to ſatisfie for any one ſinne, he drew the ſword of his iuſtice, and ſmote therewith his innocent SONNE; who onely was able among all men, both to beare, and to breake his wrath againſt ſinne.

But, O iuſt Iudge! thou art neuer ſtirred to wrath but by ſinne; thou art neuer grieuouſly wroth, but with grieuous ſinne. At this time thou wert grieuouſly wroth, and didſt grieuouſly ſmite thine onely SONNE: but in him thou couldeſt finde no grieuous ſinne; in him thou couldeſt finde no ſinne at all.

What? didſt thou not onely releaſe Offenders, but (as did *Caiphas* the High Prieſt) *cauſe* the Innocent, without *cauſe* to be ſmitten? And is it not more againſt the Law of Iuſtice, to condemne the Innocent, then

Ioh. 18. 22.

then to diſcharge and acquite the guilty? How then may we eſteeme it iuſtice, which doth not onely releaſe offendors, but layeth ſo ſeuere a ſentence vpon the Innocent?

O Light! which hadſt decreed this myſterie in thy holy counſell from the beginning; open my vnderſtanding, breake the miſtineſſe of my minde, that I may ſee this worke of Iuſtice and of Mercy, wherein thou art more admirable then all my workes beſide.

V. Aſſuredly, he is not vniuſtly charged, who owing nothing from himſelfe, vndertaketh the debt of another man; neither doth the Iudge any more wrong, in giuing ſentence againſt a voluntary ſurety, then he doth againſt a principall Debtor. It is pitie to ſee a man pay that which he neuer tooke: but if hee will ſubmit himſelfe to bee a Surety; if in kindneſſe hee will repreſent the perſon of the Debtor; Iuſtice muſt haue her courſe againſt him. It is pitie to ſee a harmeleſſe Lambe lye bleeding to death; but if it bee appointed for a ſacrifice, it is the nature of a ſacrifice ſo to be vſed. In like ſort, albeit our SAVIOVR was without ſinne in himſelfe; yet as a Surety, and as a ſacrifice, hee did iuſtly ſuffer for the ſinnes of other. Albeit by innocency hee was free; yet by loue hee became intangled in debt. For his owne innocency, GOD was well pleaſed in him; but for our impurities, hee iuſtly gaue vway to his wrath againſt him. Hee vvas iuſtly charged, not with that which hee had done, but for that which hee did vndertake. Wee in iuſtice ſhould haue beene ſmitten

with theſe ſorrowes; this blowe in iuſtice was bent againſt vs: but hee in loue, ſtepped betweene the blowe and vs, and receiued the full dint thereof vpon himſelfe. *Hee tooke vpon him our infirmities, and bare our ſorrowes; hee was wounded for our iniquities, and broken for our tranſgreſsions. The chaſtiſement of our peace was laid vpon him, and with his ſtripes were wee healed. All we, as ſheepe, were gone aſtray, and turned euery man to his owne way; and the* LORD *hath laid vpon him the iniquitie of vs all.*

Eſa. 53. 4, 5, 6.

VI. So then, it vvas his loue, and his Fathers iuſtice, that caſt him into theſe extremities. Loue intreated that ſinners might bee ſaued, and Iuſtice exacted, that ſinne might bee puniſhed. To ſatisfie both which ſuites, the meane was found, that one vnſpotted Innocent, not ſubiect to death, and yet willing to dye; who was without ſinne, and yet able to make ſatisfaction for ſinne; ſhould thus cruelly ſuffer for all offenders. This, O LORD, is the nature of thy debt; this is the cauſe of thy condemnation. Innocencie maketh thee free; but loue hath brought thee vnder charge of our accounts. In innocencie thou art purer then the Stars; but loue hath plunged thee in the depth of our deformities. By the greatnes of thy loue, our ſinnes haue ſoyled the beauty of thy Innocencie. And therefore, although *Pilate*, reſpecting thy deſert, could finde in thee no cauſe of death; yet we, reſpecting thy loue, doe finde ſo many cauſes thereof, as there are ſinnes in all the world.

Come hither then, and I will tell you in a word, the cauſe of his ſentence. It was not for his fault, but it was

was for his loue; his loue and our faults were the ground of this iuſtice. Hee that loued both ſo ardently, and ſuch ſinners as wee, was iuſtly condemned.

And happely (O innocent LORD) this might be one ſecret cauſe wherefore *Barabbas* vvas preferred before thee. For *Barabbas* (albeit a villanous offender) did beare no mans ſinne but his owne: but thou wert charged with all the ſinnes of the world. This alſo might happely be a ſecret cauſe, which did ſtrike thee into ſuch a ſet ſilence, as neither the malice of accuſers, nor falſhood of witneſſes, nor iniury of Officers, nor cruelty or partialitie of Iudges, were able to breake it. For thine Innocencie needed not; our guiltineſſe could not poſſibly be defended. Thine Innocency was known well inough to thine enemies; our guiltineſſe was too well knowne vnto thee. Thy workes did plainely teſtifie, as well thy Innocency, as that thou wert the Sonne of GOD; for ſo *Nicodemus* a Ruler had ſaid, *Wee know (by thy miracles) that thou commeſt from* GOD: but out workes had made thee ſo guilty, as no one offender was comparable to thee. Wherefore, beeing now charged with whole worlds of ſinne; being now apointed by thy Fathers iuſtice, and in thine owne loue hauing ſubmitted thy ſelfe in this ſort, both to ſuffer and ſatisfie for the offences of all men; thou diddeſt with holy *Iob*, *lay thy finger vpon thy mouth.* Not for that thou wert not iuſtly prouoked to reply, by many indignities, in regard of thy ſelfe; but for that, in regard of vs, nothing could iuſtly be ſaid. There was no place for denyall, none for defence; and therefore with a mag-

VII.

VIII.

Iob 3. 1.

Iob. 32. 37.

nanimous ſilence thou enduredſt all: euen as the
Pſa. 38. 13. *Pſalmiſt* had ſaid: *I was like a deafe man who heard not,*
IX. *and as one that is dumbe, who openeth not his mouth.* O moſt bleſſed! O more then moſt precious ſilence of my SAVIOVR! which hath opened our mouthes, not onely to ſpeake, but to cry out with full voice and
Rom. 8. 15. Gal. 4. 6. aſſurance, *Abba (Father)* O bleſſed SAVIOVR! our offences haue ſtopped thy mouth, but thy innocency hath opened ours. In regard of our offences thou hadſt nothing to ſay; but in regard of thy innocencie, wee may cheerefully ſay to the FATHER; *Father, what haſt thou to ſay to vs?* Thy innocent Son hath not onely ſatisfied our offences, but hath imparted his innocency to vs: hee hath not only made vs vnpuniſhable by his ſatisfaction, but by his innocency he hath made vs honourable before thee. His innocency hath made our guiltineſſe the meanes to diſplay thine infinite mercies vpon vs.

X. O mercifull FATHER! behold what *Adam* did
Gen. 3. 22. deſerue, and then behold what my SAVIOVR hath done. *Adam* rebelled againſt thy Maieſty; both as thou art GOD from euerlaſting, and as thou art Creator and LORD of all the world; ouer which hee aſ-
XI. pired to be abſolute Maſter. For the firſt, our SAVIOVR was condemned in diuine treaſon (namely blaſphemie againſt GOD) by *Caiphas* the High Prieſt, the chiefe Iudge in religious affaires: who as hee did beare a figure of CHRIST in this world, ſo ſhould hee aboue all men haue knowne him, and declared him to others. For the ſecond, hee was condemned in humane treaſon (namely, rebellion againſt the Emperour)

perour) by *Pilate*, a Preſident of the greateſt Monarch of the world. Seeing therefore he hath bin condemned for vs in high treaſon, both againſt GOD and man: ſeeing he hath endured the puniſhment of all our rebellions; what haue we any further to anſwere? his obedience hath defaced our riotous rebellion; by his condemnation we are acquit. His condemnation before a Tribunall vpon earth, hath acquitted vs before thy Tribunall in Heauen. His ſufferings are a ſufficient diſcharge betweene vs and thy Iuſtice; his loue is a ſufficient diſcharge betweene his ſufferings and vs: becauſe his loue requireth nothing for all his ſufferings, but onely that wee loue him againe.

O my ſoule! what a forcible prouocation is this to moue thee, not onely to loue thy SAVIOVR, but to ſettle thy aſſurance in him? For, how is it poſſible that thou ſhouldeſt not loue him, who *reiected* his owne Maieſty, and *ſubiected* himſelfe to this miſery, to ſaue thee? XII.

O good IESV! O health of my ſoule! haue mercy vpon me, I beſeech thee, and helpe me; ſtrike this fire within my heart; let my ſoule bee ſatiated with thy ſacred loue. Thou art (O LORD) my full felicitie; my laſt end; the marke whereat I ayme, the Port whereto I ſaile; the terme, the reſt of all my deſires. Wherefore then doe I not loue thee? wherefore doe I not deſire thee with that ardencie, wherewith all creatures loue and deſire the place of their reſt? The fire and the ayre ouerthrow Mountaines, rend vp Rockes, ſhake the whole earth, to breake forth to their naturall place: and wherefore doe not XIII.

I breake thorow all impediments? make way thorow all Creatures to come vnto thee, who art the onely place both of my refuge & reſt? O my deſire! O my ſweet ſolace! my aſſured ſtrength! wrap my ſoule in the flames of thy loue, that all careleſſe coldneſſe may be conſumed thereby: poſſeſſe it ſo entirely with that diuine fire, that I may haue no ſence of any worldly thing. Moſt ſweet, louing, beautifull, noble, rich, wiſe, glorious, and worthy to be both loued and adored; O life of my ſoule! who didſt dye to giue mee life; who didſt dye to kill death; mortifie me wholy: euen my will, and all my euill inclinations, and whatſoeuer is mine, within me. Then reuiue mee againe in thy liuely loue; by vniting all the faculties of my ſoule vnto thee, and making them obedient to thy will.

XIIII. Seeing alſo thou haſt (O my ſoule) ſo rich a treaſure, and ſo liberall a diſtributer of the ſame; how is it poſſible that thou ſhouldeſt not riſe in hope? Iuſtice hath found a way to ſtrike the Innocent; and cannot Mercy find a meanes to ſaue the guilty? Aſſuredly, yes. For it is a greater miracle that GOD was condemned and crucified, then that man ſhould bee acquitted and liue. If therefore we haue the greater, we haue no cauſe to doubt of the leſſe. Iuſtice hath executed her ſeueritie vpon the Innocent; and Mercy will ſhew her fauour vpon offenders.

XV. Yea, if it was iuſtice, that the Innocent ſhould be condemned and executed for ſatisfaction for ſinne; it is iuſtice alſo, that the offenders for whom he ſuffered, ſhould bee diſcharged. It is iuſtice, I ſay, that the

the principall ſhould bee diſcharged of that debt, which the voluntarie ſuretie hath freely paid. Therefore although grace is not due to a ſinner, as hee is a ſinner; yet it is due to him, as hee is redeemed. It is Mercy that a ſinner ſhould be ſaued, in reſpect of the ſinner: but it is Iuſtice, in reſpect of CHRIST. The Iuſt was handled as a ſinner, that ſinners might be accepted for iuſt. For, it is not agreeable to the rules of iuſtice, that one offence ſhould bee twice puniſhed; that a debt once paid, ſhould bee exacted againe. He hath ioyned, he hath vnited himſelfe vnto vs: as he cannot be condemned againe, ſo cannot we likewiſe be condemned; except we breake vnion, and willingly fall from him.

Further, it cannot be eſteemed, how acceptable to his FATHER was, the obedience, patience, humilitie and loue, wherewith hee offered himſelfe to this opprobrious death; to reſtore his FATHERS honour, and to worke the Redemption of mankinde. Seeing therefore his merits are inualuable, and that all are referred to the ſaluation of our ſoules; there is no doubt but the ſame ſhall bee effectually obtained. The Father will not deny him that, for which he did ſo grieuouſly afflict him. This is the couenant which the LORD hath made with our *Noah*: the floud of his furie ſhall neuer againe vniuerſally inuolue vs; he will neuer hold back his mercy from thoſe, for whom his Sonne intreateth mercy. XVI.

Laſtly, as *Adam*, for eating of one forbidden Tree in Paradiſe, was iuſtly depriued of the vſe of the reſt, whereof before hee was permitted to eate: ſo when XVII.

GOD permitted the Diuell, as his Gaoler and Executioner, to arreſt by his Serieant Death, all the ſonnes of *Adam* (becauſe his iſſue was attainted, and his whole bloud corrupted by that offence) but with exception, that if any were innocent and free from ſinne, he ſhould not be touched: the Diuell by laying an vniuſt gripe vpon our SAVIOVR, who was without ſpot of ſinne, is iuſtly depriued of the power, which before he had ouer all others. He hath broken his teeth, hee hath left his ſting in that vnſpotted bodie: yea, by ſtinging another (as often doth the Bee) he hath ſlaine himſelfe. He is now no longer able to enforce; onely he ſuggeſteth euill aduice: whereby he ſeduceth ſome vnhappy ſoules, and intangleth them within his nets. But CHRIST againe hath giuen vs ſo large light, both by doctrine and by example; the ſupply of his grace alſo is ſo ſufficient; that theſe corrupt counſels may eaſily be diſcerned by the one, and auoided by the other.

XVIII.

Now, it was not *Pilate* alone, who put the Iewes in remembrance, both of the innocency of IESVS, and of their helliſh hate: But *Iudas* alſo, *when he ſaw that* IESVS *was condemned; repented, and brought the thirty pieces of ſiluer to the chiefe Prieſts and Elders, ſaying: I haue ſinned in betraying the innocent bloud. &c.* So many workers as there were of his death, ſo many witneſſes were there of his innocency.

But is it true, that *Iudas* did indeed repent? It ſeemeth that he did; for he expreſſed good tokens of all the parts of true repentance. *Firſt*, hee was deepely touched with griefe; as it appeared both by his ſpeech,

XIX.

ſpeech, and by the euent: *then* he confeſſed that hee had ſinned: *Laſtly*, he made reſtitution, ſo farre as his power could performe; as well in returning the money that he had receiued, as in declaring that IESVS was innocent. Here was *contrition*, *confeſsion*, and *ſatisfaction*; the three parts of true repentance: wherefore then was not his ſinne forgiuen? For repentance and remiſſion of ſinnes are two inſeparable ſiſters; the one whereof can neither liue nor dye without the other. *Pſal.6.*

It is very true, that *Iudas* performed all the outward parts of repentance. Hee ſorrowed largely, hee confeſſed enough, he ſatisfied what he could: But hee wanted the life and ſoule of repentance.

He wanted faith, without which, repentãce, & al the works of piety & Religion are dead. Faith ſo pleaſeth GOD, that nothing pleaſeth GOD without it. If he had bin enriched with one grain of faith, he had neuer deſpaired; it would haue melted his deſpaire into teares. He would haue wept bitterly with *Peter*; and with *Dauid*, he would haue watered his couch vvith teares. But vvanting faith, the liuely ſpirit of repentance; with ſtiffe obdurate impatiencie, hee vſed violence againſt his owne life. His offence hereby was made ſo great, that it required no other Iudge, no other executioner then himſelfe.

And ſo the eyes of *Iudas*, which before ſinne vvere ſo enchanted, that hee could not ſee the turpitude of his action: after ſinne were opened and cleered, that he ſaw it more ſharpely then hee ſhould. So likewiſe, they who aduenture vpon ſin for temporall goods,

doe often looſe both temporall and ſpirituall together. And ſo againe, they who ſinne in fauour of others, are abandoned by them when they haue done. Men commonly caſt off and abhorre their inſtruments, ſo ſoone as they haue exploited their ends.

XX. And this was the firſt ſtroke of the iuſtice of GOD againſt the obſtinate perſecutors of our SAVIOVR. It began with *Iudas*, but (O yee obſtinate Iewes) it hath not yet ended with your ſelues. *Iudas* did forthwith execute himſelfe: And as you then preferred a murtherer before IESVS, ſo did hee deliuer you afterwards to many mercileſſe ſlaughters. For before 40. yeeres were determined, the Romanes, commanded by *Veſpaſian* and *Titus* his ſonne, imbraced your Citie with a ſiege; and made ſo great a carnage among you, that eleuen hundred thouſand of your people did periſh. And as you had bought IESVS of the Traytor *Iudas*, for thirty pieces of Siluer: ſo thirty of you were at that time ſold for one piece. Afterwards *Adrian* ſet *Seuerus* vpon you: who tooke 50. of your fortified Caſtles, raſed 980. of your beſt townes, ſlue at diuers times 580. thouſand of your people: Beſides the large multitudes which periſhed by Famine, Sickneſſe and Fire: Beſides the incredible numbers which had alſo beene ſlaine a little before, by direction of *Traiane*, Predeceſſor to *Adriane*; in *Alexandria*, in *Ægypt*, and in *Meſopotamia*.

O you ſtiffe obſtinate Iewes! you liuely mappe of dead ſinners! you mouing ſepulchres! you breathing graues! In whom Reaſon, Nature, Religion, your

XXI.

your owne ſoules, and ſo much as in you lyeth, GOD himſelfe is buried: It was not without a myſtery, that you purchaſed with this money, a new place of buriall; as well in reſpect of vs, as of your ſelues. In reſpect of vs, it was comfortable; beeing inſtructed thereby, that CHRIST by his death prouided not onely for the ſoules of men, but alſo for their bodies; that true and entire reſt is acquired onely by his paſſion. But in reſpect of you, it was fatall. Not onely in regard of the vaſt butcheries, which *enſued* forthwith, and haue *purſued* you euer ſince; not onely in regard of your owne curſed carrions, for which your whole Citie ſeemed little enough for a buriall place: but becauſe your Kingdome, your Prieſthood, your ſacrifices, your Temple vvere then to bee buried. You haue beene euer ſince the true inheritors of *Cains* curſe; exiles from heauen, and vagabonds vpon the earth. Strangers, for whom you ſo carefully prouided a buriall place, haue euer ſince poſſeſſed your Citie. As *Abel* was a figure of CHRIST, in that he was both vniuſtly and vnnaturally ſlaine by his brother *Cain*; ſo was the curſe of *Cain* a figure of the curſe caſt vpon you: euen as the *Pſalmiſt* alſo did propheſie of you: *Slay them not, leſt my people forget it, but ſcatter them among the people.*

The place which you bought, might well be called the field of bloud; as well for that it vvas the price of the moſt precious and Innocent bloud that euer was ſhed, which hath made you the greateſt murtherers that euer the earth did beare; as in regard of the Sea of bloud which afterward this murther coſt

you. But how commeth it, O yee great Sacrificers! yee Sages of the Law! yee wiſe interpreters of the Prophets! how commeth it (I ſay) that you haue beene either ſo blinded by your malice, or ſo ouer-carried by the ſecret prouidence of GOD; that thoſe things which had beene propheſied againſt you many ages before, ſhould be accompliſhed by your own endeuours? Did you not know, that about 562. yeeres before, the Prophet did foretell of this looſe ingratitude of the people towards their Paſtor? and of the deſolation which ſhould enſue? Did hee not propheſie, that they ſhould value their Paſtor at thirtie pieces of Siluer? and that theſe pieces ſhould bee caſt to a *Potter*? What? was there none in Ieruſalem to receiue theſe 30. pieces but a *Potter*? Had no other man any land to ſell? Muſt this be the iuſt price of his land? Muſt IESVS be betrayed, and this field bought with the very ſame money?

O deepe prouidence of GOD! rather then meanes ſhall faile to execute his iuſtice, our owne policy and induſtry ſhall be the meanes. Yea, it is very iuſt, that as wee are the cauſes of our owne puniſhments, ſo our owne iudgements and endeuours ſhould draw them vpon vs.

O ye high Sacrificers and Sages of your Law! The Traytor *Iudas* did murther himſelfe with his owne proper hands: But becauſe your hands ſufficed not to maſſacre as vvell your people, as the common ſtate, both of your Gouernment and Religion; you gaue thirtie *pieces of ſiluer* to a *Potter*, for a field to interre

interre them all; as the greateſt *ſtrangers* within your coaſts.

The ſentence of death being once giuen, forthwith the Croſſe was prepared. And then they brought forth IESVS, and laid that heauy tree vpon his ſhoulders, which had beene vnmercifully battered with whips before; tormenting him, not onely with the ſight, but with the weight of that, vvhich was appointed to bee the inſtrument of his death. Which painfull burthen, together with the weight of all our ſinnes, hee refuſed not to take vpon him; but proceeded on his way vvith incredible alacritie, both in loue towards vs, and in obedience to ſatisfie his Fathers iuſtice; as a true *Iſaac*, bearing the wood for the ſacrificing of himſelfe.

O good IESV! How haſt thou trauelled about to ſeeke my loſt ſoule? How many iourneys in a very ſhort time haſt thou made? After thy laſt Supper, thou wenteſt to the Garden of *Gethſemanie*, vpon Mount *Oliuet*, without the Citie: from this Garden thou wert brought againe bound to the houſe of *Annas*, in *Hieruſalem*: from thence to the houſe of *Caiphas*: then to the Iudgement Hall of *Pilate*: from thence to the houſe of *Herod*, ſomewhat farre diſtant from the houſe of *Pilate*: from thence againe to *Pilates* houſe: and laſtly charged with a maſſie Croſſe, thou didſt trauell to Mount *Caluary*, without the Citie. All which iourneyes contained many miles.

But whither goeſt thou, O innocent LORD! what haſt thou to doe vpon the ſtinking hill *Caluary*? which being XXII.

being a place of common execution, is tainted with the ſmell of putrified bodies. Thou ſhalt finde there, no ſicke perſons to cure, no diuels to caſt forth, no Temples wherein to teach. True, LORD; but there thou ſhalt finde dead to raiſe, and ſinners to forgiue. Thou ſhalt there finde many ſcattered ſculs of executed Offenders, which expect thy comming; that as the true *Elizeus*, thy dead bodie ſhould reſtore them to life. And verily it is neither vnuſuall nor vnfit, that the Phyſician ſhould reſort where the diſeaſed abide.

But this place was not onely vnſeemely and vnſweet, but exceeding infamous. And what meaneth it? O good IESV! What doth it meane? that thou haſt not onely made choice of an infamous death, but of an infamous place wherein thou wouldeſt dye? The place was infamous, but the death was both infamous and accurſed: For *curſed is euery one that hangeth on Tree*: Whether by a cord, as the cuſtome was amongſt the Iewes; or whether hee were faſtened by nayles, as other nations vſed at that time, to perſons extraordinarily either miſchieuous or baſe. It is true that all executions by lawfull iuſtice, are not onely infamous among men, but a viſible teſtimony of GODS furie and curſe againſt ſinne: but GOD hath further blaſted this puniſhment with a ſpeciall curſe, for which cauſe it hath beene alwayes eſteemed moſt odious among men. What then ſhall I ſay? did it not ſatisfie thy loue to dye for vs, but wouldeſt thou dye the moſt accurſed death, and in a moſt infamous place; to aſſure vs thereby, that thou haſt deliuered vs from the male-

Gal. 3. 13.

malediction and reproofe of the Law; wert thou ſo enamoured of malefactors and ſinners, that not onely *for them*; but *with them*, and *among them*, and *by them*, and *as the worſt of them*, thou wouldeſt bee crucified? Thou wert neither priuily made away, nor tumultuouſly ſlaine; thou didſt not dye in a corner, who dyedſt for all. Thou vvert condemned in publike place of iudgement; thou didſt ſuffer in the common place of execution: vpon a place, and in a yeere of the greateſt ſolemnitie that could be. GOD had ſet thee vpon the open ſtage of the world; to declare thereby, as well his fury againſt ſinne, as his loue and mercy towards ſinners.

Certainly, O my SAVIOVR! thy death containeth ſo many myſteries, that it is not enough for vs to ſay, thou didſt dye for our ſinnes; but we are further to conſider how thou wouldeſt dye: which was, by the ignominious and curſed death of the Croſſe: with whom alſo? euen with Malefactors: when? in the principall ſtrength, and beauty of thy age: In what yeere? In the great yeere of Iubile: vpon what day? At the great ſolemnitie of the Paſſeouer; euen when they celebrated the figure of thee. In what place? vpon the infamous and vnſauourie hill *Caluary*, onely made glorious by thy death.

O glorious *Caluary*! where the Prince of light did encounter and ouercome the prince of darkneſſe; where, at one inſtant, our life for a time ended life, and our death did for euer dye: I will not hereafter ſeeke my SAVIOVR in the Temple, but vpon thee. For in the Temple he ſcourged ſinners, but vpon thee

hee died for them; vpon thee he opened his armes to embrace them.

It had beene before obiected againſt him, that hee was *a friend to Publicans and ſinners.* True: he was a friend to them indeed. But his friendſhip did neuer more truely appeare, then in this action, and vpon this place: in this place hee was moſt friendly to ſinners. In heauen he is glorious, in hell furious, in the world maruellous: but vpon Mount Caluary, he was mercifull and gracious. Without his mercie vpon Mount Caluary, wee could neuer enioy his glory in heauen.

XXIII. And therefore accompany him (O my ſoule) in his painefull paſſage towards this place of his combate, and bow thy ſelfe alſo vnder his Croſſe; not vpon neceſſitie, and by conſtraint, as did *Simon Cireneus*; for nothing is more grieuous, then either to ſerue, or to be ſerued by conſtraint: but freely and cheerefully; which manner of doing is better accepted of him, then any thing we are able to doe. For although he might command vs as ſlaues, yet will hee haue vs intreated as ſonnes. And yet it ſeemeth that *Simon of Cirene* trauelled not vnder the Croſſe in vaine. For wherefore is hee called the father of *Alexander* and *Rufus?* Doubtleſſe becauſe they were well reputed for conſtant Confeſſors of CHRIST in their times. So he who *ſuſtained* with CHRIST the burthen of the Croſſe, *retained* by him the benefit thereby. Firſt, for that he was induced to beleeue in CHRIST (as it is conceiued) by many things which hee ſaw and heard. Secondly, for that it ſeemeth to bee declared by

by him, being a Gentile, that GOD would plant the Altar of the Croſſe, ſanctified by the bloud of his Sonne, among the Gentiles; and that the Gentiles ſhould chiefely follow CHRIST vnder the burthen of his Croſſe: ſome by Martyrdome, others by faſting, watching and other meanes, to mortifie the euill motions of their ſoules, and to obtaine victorie ouer themſelues.

Be not afraid then of the weight of the Croſſe; it is laid vpon none, but CHRIST beareth it with them; and hee beareth the moſt ponderous part himſelfe: They cannot be ouercharged, who are charged with CHRIST. Be not aſhamed alſo at the infamy thereof: Hee hath taken away both the infamy and curſe. Hee hath made the Croſſe a Tribunall, a Throne of Iudgement for all the world. Be not aſhamed of that name, which was moſt reproachfull among the Romanes; becauſe Malefactors vſed to beare their own croſſes. Thy SAVIOVR hath made this action, not onely vnblameable, but honourable; yea, in ſome degree neceſſary for thee.

Furcifer, Gibbet-bearer, or, Croſſe-carrier.

XXIV.

And if thou wilt take a poore aduice, howſoeuer his body was enfeebled, partly with trauell, partly with watching and iniuries all the night before, and partly by cruelties all that morning; howſoeuer thou ſeeſt him charged with a maſſie croſſe, whereof *Simon Cireneus* did beare vp that end which dragged behind him; howſoeuer thou ſeeſt him charged with a more ponderous loade, namely, the ire of GOD againſt ſinne, vvhich no creature could help him to beare; vvhich himſelfe had beene vnable to beare, had hee

not beene ſuſtained by his almightie Deitie. Howſoeuer (I ſay) thou ſeeſt him, either burthened or weary, forbeare not to caſt thy ſinnes vpon him: for woe be vnto thee, if when they nayle him to the Croſſe, they crucifie not alſo thine offences with him. Aſſuredly, vnleſſe thy ſinnes bee crucified with him, thou ſhalt neuer be raiſed with him to life. Feare not that hee will either ſhrinke from them, or ſhake them off; for he hath manifeſtly declared, both his courage and his care. His courage appeared, in that hee forbade the women which followed him, to weepe for him; hee manifeſted his care, in ſhewing himſelfe more ſenſible of their calamities then of his owne.

But ſtay here a little, O my ſoule! and runne not
Luk.9.31. ſo faſt by ſo high a myſtery. When thy SAVIOVR talked with *Moſes* and *Elias* vpon Mount *Thabor*, it was of the departure he ſhould make from *Ieruſalem*: vvhich ſhould in reaſon moue thee more ſeriouſly to meditate thereon. What is this then? O my REDEEMER! What new thing is this? Thou wouldeſt not ſpeake one word to *Herod*; thou wouldſt not
XXV. anſwere *Pilate*, although thou wert vrged; and without requeſt thou turneſt thy face, and ſpeakeſt to thoſe who weepe after thee. Doeſt thou more at the ſilent teares of poore women, then either at the intreaty or command of powerfull men? O good IESV! thou doſt much eſteeme thoſe who are pittifull; ſeeing it was thy pleaſure, that the teares of theſe women ſhould be regiſtred in thy Goſpell, and put in one Record with thy bloud. *Herod* queſtioned vpon curioſitie; *Pilate*, by way of authoritie; but the daughters of

of Sion wept for pure pitie. And therefore the words of the one, reached no further then to thine eares; but the luke-warme droppes of the other, pierced thy heart. Thou takeſt pitie vpon thoſe, who take pitie vpon others; thou makeſt more account of the teares of the pitifull, then of the words of the mightie. For vvhich cauſe thou didſt not onely turne and ſpeake to theſe vveeping women, but thou didſt ſeeme more ſenſible of their teares, then of thine owne torments: thou didſt ſeeme to ſhew more care and compaſſion for their miſeries, then for thine owne.

XXVI. O my ſoule! if thou haſt any buſineſſe to negotiate with our LORD, if thou wouldeſt obtaine any courteſie of him; thou maiſt heere ſee the beſt forme either of petition or plea. For it is better to ſue vnto GOD with force of teares, then with multitude of words: a few teares are more regarded of him, then many words. Becauſe words are formed by the tongue; but teares (although but vpon a humane compaſſion) proceede commonly from a heart, poſſeſſed either with griefe, or with loue. Vſe few words then, and weepe, O my ſoule! for this is the language of heauen, this is the moſt ſtrong voice to call vpon GOD. Teares ouercome the inuincible, appeaſe the Omnipotent, and torment the Diuell more then hell fire. When teares cry vnto GOD, when hee is importuned by true teares, hee will not delay both to come and to comfort vs: hee will grow preſently familiar with vs.

XXVII. But, O REDEEMER of my life! wherefore is it

thy pleaſure that wee ſhould not weepe for thee? Thou didſt weepe for thy friend *Lazarus*, thou didſt alſo vveepe for the ſtones and vvalles of Ieruſalem; and doeſt thou not permit vs to vveepe for thee? doeſt thou ſet ſo light by the loſſe of thy life? ſhall wee ſo ordinarily eſteeme the ſhedding of thy bloud? What law of equitie or iuſtice is it to command vs to loue thee, and yet to forbid vs to vveepe for thee? For how doth he loue thee, vvho weepeth not at thy moſt cruell and vnworthy torments? Or wherefore doeſt thou conſent that we ſhould weepe for our ſelues, and not weepe for thee? Are wee of greater value then thou? or can any of vs be, either leſſe worthily, or more ſhamefully and cruelly puniſhed?

What ſhall I ſay? O the ſolace of my ſoule! ſhall I with reuerence leaue this high and obſcure myſterie, among many other, to thy diuine iudgement? Or vvouldeſt thou ſignifie to thoſe weeping vvomen, that they ſhould not iudge of thee, as then they ſaw thee? nor of thine enemies, or of themſelues, according to that ſtate wherein then they vvere? Or doeſt thou giue vs to vnderſtand, that it ſufficeth not that wee weepe for thee, if we doe not obſerue how we weepe?

XXVIII Becauſe the right vveeping conſiſteth, not in multitude, but in well placing of our teares. Or is it thy pleaſure, that vve ſhould not weepe for thy death, but for the vvorkers of thy death? according to vvhich rule, wee haue cauſe to bewayle, rather thoſe vvho commit, then thoſe vvho ſuffer outrage and vvrong. Or vvouldeſt thou ſignifie, that our life ſhould bee a long martyrdome, a continuall crucifying of our ſelues;

ſelues; and that vvee haue more reaſon to ſhew compaſſion for the vvicked vvhileſt they liue, then for the good vvhen they dye? For it is better to dye, then to liue among euill men; becauſe in death there is but one bitter morſell to ſwallow, but the ſocietie of the vvicked is a continuall torment.

O faithleſſe generation! how long ſhall I bee with you? How long ſhall I ſuffer you? Mark. 9.

Or laſtly, didſt thou meane that vvee ſhould not weepe for thee, in compariſon of our ſelues? becauſe our ſinnes are ſo great, that vve haue time little enough to lament them? And as thou art more grieued at our ſinnes, then at thine owne ſufferings; ſo thou takeſt greater pleaſure that we let fall teares for them, then for thee: for if wee doe not bewayle our ſinnes, it little auaileth vs that thou haſt ſuffered.

Firſt therefore, wee muſt weepe for compaſſion of our ſelues, and then for thy *paſsion*: vvee muſt bewayle our offences firſt, and then buſie our ſelues in vveeping for thy wounds. For, if thou hadſt ſuffered for thy ſelfe, it had beene great reaſon wee ſhould haue vvept onely for thee; but ſeeing thou didſt ſuffer for our ſinnes, it is conuenient that vvee powre forth teares principally for them. 1. Becauſe our ſinswere the cauſe of thy ſufferings. 2. Becauſe we haue not bin hitherto thankefull to thee for ſo great benefits. 3. Becauſe hereby thy ſufferings proue nothing helpefull, but doe often vvorke our more deepe damnation.

Howſoeuer it is, forbid vs not, O good IESV! forbid vs not, I beſeech thee, to weepe for thee; for if thou doeſt, with teares we will intreat thee that wee may weepe. We vvill intreat thee rather, not to weepe for

for the trayterous Citie *Ieruſalem*, then to ſuffer vs to weepe for thee. O LORD of all life! doe not onely permit, but enable vs to weepe; and accept our praiſes watered with our teares.

XXIX. With bended knees of my heart, and ſwallowed vp in the depth of mine owne vnworthineſſe; with all feare and reuerence which can poſſibly fall into this vveake vvorme, I proſtrate my ſelfe before thee, O LORD IESV CHRIST! and yeeld vnto thee moſt humble thankes, for thy exceeding mercy and loue towards me. What haue I, O LORD! which I haue not altogether receiued from thee? What am I, either preſently or in hope, but onely by thee? Thou art my Creator, my ſanctifier, my glorifier; for thou haſt giuen to me the ſtate both of nature, and of grace, and haſt alſo prepared for me the ſtate of glory. And becauſe to this high end many meanes are required; of thine infinite goodneſſe thou art to me, as well the meanes, as the end. Thou art my defender, my keeper, my gouernour; the mercifull ſcourge of my ſinnes, the curer of my infirmities, the inſtructer of my ignorances, the directer both of my knowledge and power: Thou ſuſtaineſt, thou ſtirreſt, thou ordereſt me in all my indeuours. Finally, thou art my LORD and my GOD; euen all the goodneſſe that I haue; euen all the good that I expect.

PARAG.

Parag. IX.

How he was crucified.

1. THe Ladder *which* Iacob *ſaw in a viſion.*
2. *Wherefore* Christ *was crucified naked.*
3. *The limmes of* Christ *were loaden with our ſinnes.*
4. *Example to be mercifull towards the needy.*
5. *Example of moderation in the abundance of worldly things.*
6. *The bodily torments of* Christ.
7. *His ſpirituall encounter.*
8. *Man was more eaſily ruined then redeemed.*
9. *The continuall miſeries and trauels of* Christ.
10. *We are vnable to comprehend the myſteries of the death of* Christ.
11. *The death of* Christ *was prefigured in many.*
12. *Who were the principall, who were the ſecondary or inſtrumentall cauſes of the death of* Christ.
13. Christ *tooke the medicine for our diſeaſes.*
14. *Wee can neither honour* Christ, *nor abaſe our ſelues as both are worthy.*
15. *It is reaſon we ſhould deſpiſe our ſelues, and why.*
16. *The incomparable loue of* Christ.

17. *We are more bound to* CHRIST *for enduring torments for vs, then for all his other benefits.*

18. *We are more bound to* CHRIST *for the manner of our Redemption, then for our Redemption it ſelfe.*

19. *A Thanksgiuing.*

20. *Diuers figures of* CHRIST.



HEN hee came to Mount *Caluarie*, there was the bloudy banner diſplayed; there planted he the Tree of Life, the fruit whereof expelleth the poyſon, which the fruit of the forbidden Tree had wrought. There pitched he the Ladder, which *Iacob* ſaw but in a Viſion: the top whereof reached vp to Heauen; whereVpon not onely the Angels goe vp and downe, with our prayers to GOD, and his mercies to vs: but GOD himſelfe deſcendeth to man, and man aſcendeth vp to GOD. And firſt, they offered him myrrhed Wine, which was a compoſition or mixture, to dull or abate the ſeuere ſence of death. But becauſe hee was prepared in minde, to *ſubmit* himſelfe to all extremities; to *admit* neither comfort nor eaſe; he reſolutely refuſed to drinke. Then to make his death the more reproachfull, they ſtripped him of all his garments (as thrice they had done before) which the Souldiers put to Diuiſion and Lot. Inſomuch as he, who in all the paſſages of his life was ſo preſſed with pouertie, that hee had not of his owne where to reſt his head: was now driuen to that naked neceſſity, that he

Gen.3.12.
I.

he had not, in a cold ſeaſon of the yeere, ſo much as a Figge-tree leafe to couer his body.

But, although the Law commanded, that malefactors ſhould be crucified; yet did it not command that they ſhould be crucified naked. Wherefore then, II.
O good IESV! was this extremitie vſed againſt thee? were the executioners ſo couetous to enioy thy apparell? or were they ſo cruell to increaſe thy ſhame? Or didſt thou caſt off thy apparell, as men doe when they prepare thēſelues to any great actiuity or labour? Or wouldſt thou teſtifie thy loue, in that thou wouldeſt not be exempt from any ignominie that we had deſerued? But wert content to diſcouer thy naked fleſh, and not to hide any part of thy body from vs; as before it had beene couered with Figures and Ceremonies, as with a vaile. O liberall LORD! thou hadſt giuen vs thy body and thy bloud before: thou hadſt nothing in externall eſtate, but one poore courſe ſuite of garments, and thoſe alſo thou gaueſt for vs. Thou haſt reſerued nothing to thy ſelfe, but the Croſſe, the Nailes, and happely the crowne of Thornes: for we cannot finde in thy Goſpell, that at any time it was taken from thee. O my REDEEMER! *where reſteſt thou at noone?* where in the moſt raging heat of thy loue? where canſt thou now incline thy head, vnleſſe it be vpon the thornie pillow of thy crowne?

This is my body &c.

Cant. 1.

When *Adam* had ſinned, hee would haue hid himſelfe from the preſence of GOD, becauſe hee was naked: being then attached, both with impuritie of ſoule, and obſcenitie of body; which are the chiefe originals of ſhame. But our ſecond *Adam* tooke both

this ſinne, and this ſhame vpon his naked members, to carry them to the Croſſe, and crucifie them with him.

III. Aſſuredly, O my *Saluation*! howſoeuer thy body was naked of apparell, all thy limmes were loaden with our ſinnes: euen as thy Apoſtle Saint *Peter* hath ſaid: *He bare our ſinnes in his body on the Tree.* For who could haue violated thy holy members, if thy FATHER had not found our offences in them? If hee had not found this accuſation againſt thee; *This man receiueth ſinners, and harboureth Malefactors?* Didſt thou not know, O my REDEEMER! that in whoſe hand the theft is found, hee muſt be anſwerable for the ſame? Should not the FATHER handle thee as a ſinner, ſeeing hee findeth thee ſo charged with ſinnes? The iuſtice of the FATHER finding all our ſinnes vpon thy body, executed vpon thee, and crucified them and thee together.

1.Pet.2.24

IIII. Hereby thou haſt giuen vs example; *firſt*, to be mercifull towards the needy; ſeeing that for compaſſion to vs, thou hadſt no pitie vpon thy ſelfe: but wert cloathed with our ſinnes and our ſhame, to cloath vs with thy innocency and glory.

V. *Secondly*, to moderate our deſires, in the vaine either brauery or aboundance of worldly things, the bellowes of pride and of preſumption; which doe not onely clogge, but quench the deuotion of our Spirit: euen as a tree, by hauing many ſuperfluous branches, becommeth leſſe fruitfull; and as a Lampe, with a little oyle is cheriſhed, but choaked with much. For thou cameſt into the world to combate three prin-

principall euils; Pride, Auarice, and Ryot: which proceede from three loues; of Honour, of Riches, of Pleaſure. All theſe are branches of one Stock; namely, the loue of our ſelues; which is the vniuerſall roote of all ſinnes. From theſe branches all forbidde fruit, all the choake-peares of this life are gathered: againſt theſe thy life, doctrine and death did chiefly bend.

Then they ſtrained his naked body vpon the hard death-bed of the Croſſe, and faſtned it thereto with blunt and rough nayles, driuen thorow his hands and his feete: out of vvhich wounds iſſued foure golden ſtreames, like the foure Riuers of the garden Eden, to water and fructifie all the world. And hereby he was made immoueable, a grieuous condition to any man, eſpecially to a man in torments; hereby hee was depriued of the vſe of any part of his body, either to helpe or to eaſe him in his extremities. Zach. 11.

And with ſuch rage did the murtherous Iewes both thirſt and hunt after the bloud of IESVS; that within the ſpace of three houres after they had brought him before *Pilate*; he was accuſed, condemned, ſcourged, deſpightfully deſpiſed; and laſtly, faſtened to the Croſſe.

Then they raiſed him vp betweene two Theeues, and placed him on high in open view, as ſacrifices were vſually lifted vp. And ſo hee was left to be tormented in body with a cruell lingring death; his whole waight bearing downwards, & rending wider the wounds of his hands and feete; which, by concourſe of ſinnewes (the inſtruments of feeling) are the VI.

moſt ſenſible partes of the whole body. But his ſpi-
VII. rituall anguiſhes were farre greater: Hauing to encounter with the World, and with the Diuell, who is the Prince of the World; with death alſo, and with ſinne, which is the cauſe of death.

O Innocent IESV! *What are theſe wounds in thy*
Ezech. 13. 6 *hands? Thus was I wounded in the houſe of my friends.* What? and were they ſtill thy friends? could not all this diſſolue the knot of thy loue? Aſſuredly no. For beſides that thou hadſt many friends abiding in that houſe, thou didſt beare a friendly minde to them all, thou didſt deſire that all would become thy friends: but they would not be at Friendſhip vvith thee, they did nothing eſteeme thy ineſtimable loue.

Alas! how farre is the madneſſe of the world? how farre is the loue and liberalitie of CHRIST now extended? Was GOD thus angry againſt ſinne? would no other ſatisfaction ſerue? was the iuſtice of
VIII. GOD ſo rigorous? Was the Redemption of man ſo precious? One diſobedience was ſufficient to deſtroy man-kinde, and were all theſe workes requiſite for their Redemption? Truth, LORD; for experience teacheth vs, that it is more eaſie to ruinate, then to repaire. One firebrand is ſufficient to proſtrate a whole Citie, which cannot without much, both time and toyle and charge be repaired.

O moſt righteous and vpright Iudge! how merci-
IX. full wert thou towards ſinners? and how ſeuere againſt thine own Son? he was borne in great baſenes; the world no ſooner receiued him, but it perſecuted him, and chaſed him into forraine Countries.

As

As his body grew, ſo encreaſed the burthen, both of his labours and wants; vntill in the end he was betrayed to his enemies by one of his followers. Is any thing more admirable then this? Liberalitie was ſold, libertie tyed, innocency accuſed, iuſtice condemned, and life executed. Is any thing more admirable? The wiſedome of the FATHER was derided, his power beaten and bound, his beauty defiled, his glory with reproches and reproofes obſcured. Is any thing yet more admirable? GOD was buffeted, GOD was ſcourged, GOD was nayled to a Croſſe, and ſet vp to the open ſhew and ſhame of the world; what ſhall I ſay? GOD in his humanitie dyed.

Stay now (O my ſoule) for thou art not able to ſtep any further. LORD, *I heard thy words, and was afraid; I ſaw thy workes, and my bowels were troubled, I was amazed, & my lips did ſhake.* Aſſuredly, our feeble faculties are farre vnable to comprehend this myſterie: they can neuer reach this boundleſſe height; they can neuer fadome this bottomleſſe depth. We may coldly ſpeake of it, and drowſily affect it; but principalities and powers ſtand aſtoniſhed at it. Stay then heere (O my ſoule) and lift vp thy lumpiſh thoughts after him; euen after the *man of griefe*, as *Eſay* tearmeth him. Eſteeme his naked pouerty thy richeſt treaſure: and pray to him who is now *cloathed with Maieſty and honour*, that he will *adorne thee with the light* of his grace, *as it were with a garment*. Caſt off all delight in things of this world, and faſten thy deſires only vpon him; that thou maiſt with thy naked armes embrace thy naked SAVIOVR, and be more neerely ioyned

Abac.3.

X.

Chap.53.
Pſal.104.

ioyned to him: that thou mayeſt with free affection kiſſe thoſe hands, which were ſo liberall, as to be nayled for thee vpon the Croſſe. See how the purple riuers flow from his bodie; haſte to drawe before the ſprings be dry, before their veines be emptied. Run, O run between thoſe naked armes, which are ſo louingly ſpred to imbrace thee; and be not one of thoſe of whom the Prophet *Eſay* ſpeaketh: *I haue ſpred out my hands all day to a rebellious people, which walked in a way that was not good.*

Eſay 65.2.

XI. Behold him, who was prefigured by the brazen Serpent, the ſight of whom cureth the ſting of the old Serpent the Diuell: behold the true Rocke, who being ſmitten, yeelded forth riuers of water and bloud: behold the true *Moſes*, ſtretching foorth his bloudy armes towards heauen, that his people may obtaine the victorie: Behold the true *Rachel*, trauailing to death for thy new birth: behold the ſecond *Adam*, out of whoſe bloudy ſide, the Church his Spouſe is faſhioned: behold the true *Sampſon*, who with his death deſtroyeth his enemies: behold the true *Elias*, who ſtretching himſelfe vpon the dead children, reſtoreth them to life: behold the true *Elizeus*, who beeing dead, hath raiſed vp the world to life: behold the true *Salomon*, who hath made a perfect peace between God and man: behold the true Paſchall Lambe, whoſe bloud hath freed vs from the deſtroyer. Behold him lift vp on high, who is the Mediator between God and man, who is the Reconciler of heauen & earth; who is deſirous to aduance our thoughts from groueling on the ground, to draw vs vpward, by the

the golden lines of his bloud. Hee hath grauen vs on his hands, he hath ſtamped vs on his heart, hee hath written vs on his skinne and fleſh. He was wholly giuen for vs, and is wholly expended for our vſe. Behold him from the crowne of his head, to the ſoles of his feete, & thou ſhalt finde no part free from wounds and bloud.

But, O King of glory! what hadſt thou deſerued? what hadſt thou done? *Pilate* could finde in thee no cauſe of death, neither can I finde any, but onely the abundance of thy goodnes and loue. For it was my ſinne that hath thus diſtreſſed thee; my ſinne, thy Fathers hate againſt ſinne, his loue to mee, and thy obedience to him, did caſt all theſe calamities vpon thee; euen as GOD ſaid by the Prophet *Eſay*: *I haue ſmote him for the wickedneſſe of my people.* *Eſay* 43.

XII. *Pilate* and *Caiphas*, and all the reſt, either thy Iudges or Tormenters, vpon whom wee deriue this curſed cruelty, were onely ſecondary and inſtrumentall cauſes. I was the principall, I was (in part) the cauſe of all theſe cauſes. Theſe nayles, theſe whips, theſe ſtreames of bloud, are perpetuall monuments of my tranſgreſſions. I cannot ſhift it to any other, but muſt ſay to my ſelfe, as the Prophet *Nathan* ſaid to *Dauid*; *Thou art the man*: euen thou art he, who did thus afflict him. 2. *Sam.* 12. 7

XIII. I had committed the offence, and thou wouldſt beare the puniſhment; I had ſurfetted, I was diſeaſed, and thou wouldeſt take the bitter potion. Thou didſt faſt for me in the Wilderneſſe, thou didſt ſweat for me in the Garden, and thou didſt bleed for mee vpon the Croſſe. So the head ſuffered that cure

for the members, which was not neceſſary for it ſelfe; euen as in our naturall bodies, appliances are made oftentimes to one part, to cure the infirmities of another. Inſomuch as I muſt acknowledge my ſelfe the originall of all thine anguiſhes and paines, the diſeaſe which cauſed thee to dye.

Oh then! that I could turne my ſelfe into teares, that I might waſh the wounds, and bathe the bruiſes which I haue made. Behold, O my God! how I

XIIII. ſigh now vnto thee; not ſo much for griefe, as for want of griefe, for thy grieuous ſufferings. Oh! that I could in ſuch ſort both honour thee, and abaſe my ſelfe, as both of vs are worthy: thou for thy loue; I, for my diſobedience. Thou kneweſt, this loue would coſt thee thy life; and yet wouldeſt not thou forbeare

XV. to loue mee. And ſeeing thou didſt dye for my diſobedience, it is reaſon that I ſhould extremely deſpiſe my ſelfe; being the very party whoſe offences haue drawne theſe miſerable death & torments vpon thee.

O gracious Lord! what couldeſt thou haue done

XVI. for vs more? What greater teſtimonie of thy loue couldeſt thou haue giuen, then in being thus prodigall of thy bloud for thy very enemies? then in being ſo cruelly tormented for thoſe, who had ſo cruelly offended thee? Wee were a ſort of forlorne ſinners, damned ſo faſt as borne. We were by nature the children of wrath; and yet (by the errours of our life) cõtinually increaſing wrath, againſt the day of wrath: when thou wert mooued with mercy to vndertake theſe torments for vs. The Innocent hath ſuffered for

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the guilty; the LORD for the ſeruants; hee that receiued the iniury, for thoſe who did it. Not for any commoditie to himſelfe, nor prouoked by any deſert of ours; but moued thereto onely by his mercy and loue; wherewith he hath vouchſafed to viſit vs from on high.

Wee were ſo farre from deſeruing this mercy and loue, that we neither deſired the ſame before, nor regarded it when it was done. O loue! who art not onely ſweet in thy ſelfe, but ſweetneſt all things that are ſeaſoned with thee; wherefore doeſt thou ſo roughly rage againſt the breſt from which thou art breathed? wherefore being ſo ſweet vnto all, art thou ſo ſeuere againſt him, who giueth thee both luſtre and life? Certainly (O my LORD) I hold my ſelfe more beholding to thee, for enduring theſe torments for my ſake, then for all thy other benefits beſide. XVII. For as nothing is more agreeable to thy infinite goodneſſe, then to beſtow benefits; ſo is nothing more ſtrange from thine infinite happineſſe, then to ſuffer miſeries. XVIII. Whereby it appeareth, that I am more bound vnto thee for the manner of this thy benefit, then I am for the very benefit it ſelfe.

LORD looke vpon me through the windowes of thy wounds; looke vpon me through the holes which the Nailes haue made in thy hands: that I may be touched with ſome ſence of thy ſufferings, and yeeld ſome meaſure of praiſe for the ſame.

I worſhip and adore thee (O LORD IESVS CHRIST) I praiſe thy holy Name, and yeeld moſt humble and earneſt thankes; becauſe thou haſt ſo loXIX.

ued vs, as with thy moſt bleſſed bloud to waſh away our ſinnes, & to reconcile vs againe to thy FATHERS fauour. Bleſſed bee thou therefore for euer, who art the Reconciler, the REDEEMER, the SAVIOVR of mankinde; the vanquiſher of Hell, and of the Diuell; the repairer of Life, the deſtroyer of Death. What doth ſtay our hearts, O LORD! that they runne not vnto thee? is any clogge ſo heauy? is any chaine ſo ſtrong, that can either hold or hinder vs from haſtening to thee? If all the things of this world are nothing but a flower; ſhall ſo light matters, either breake or ſlacke our courſe vnto thee? Can a light ſtrawe ſtay a ſtone in the ayre from falling to his naturall place? and ſhall the light chaffe of this world (for all is no more) ſtop one ſtep of our ſpeedy reſort vnto thee? who art our laſt end, our perfect felicity, the true reſt and centre of our ſoules?

XX. Come therefore to him, all hungry and thirſty ſoules; this is the handfull of Meale, and the little Oyle of the Widdow of *Sarepta*, which will neuer waſte. This is the myſticall Rocke, which *Moſes* ſtrooke with his Rodde in the Wilderneſſe; out of which guſhed forth riuers of water of life. All you that diſlike your ſinfull birth, come hither, and you may be borne againe. Come, all afflicted conſciences; this is the good Samaritane, who wil powre Oyle and Wine into your wounds. Come, all yee that are preſſed with pouerty, bring hither your empty veſſels; this is the pot of oyle of the Widdow which came to *Elizeus*: wherewith and by no other meanes you may pay your debts. Be not diſcouraged becauſe it is little,

1. *Reg.* 17.
Exod. 17. 6.
Iob. 4. 14.
Luke 10. 34
2. *Reg.* 4.

little, the vertue thereof is great; it will neuer ceaſe running, ſo long as there be any veſſels to fill. Come, all ye that deſire to be at peace with GOD: this is the perfect peace-offering; this is the ſweet ſacrifice, whoſe bloud cryeth not for vengeance, as did the bloud of *Abel*; but craueth pardon for all offenders. This is the gate through which we muſt paſſe, if wee goe into Heauen: this is the Arke whereinto we muſt enter, if we will be ſaued. This is the Palace of peace: *This is my reſting place for euer and euer; here will I dwell, for I haue a delight therein.* Pſa.132.14

PARAG. X.

How hee was mocked and reuiled, and how he prayed for his enemies.

1. *THe euill example of great men is dangerous.*
2. *All men declared themſelues vnworthy of their Redemption.*
3. *Wherefore* IESVS *was perſecuted both by the Iewes and by the Gentiles.*
4. *It is naturall to ſhew compaſſion to thoſe that are diſtreſſed.*
5. *Great men wanting vertue, ſupport themſelues by ſuppreſſing others.*
6. *The Iewes endeuoured to pull from* IESVS *whatſoeuer they could.*
7. *The infamie of* CHRIST *was healthfull in regard of vs.*

8. *In regard of the Iewes it was pernicious.*

9. *In regard of himſelfe it was moſt grieuous.*

10. *Naturally we deſire to be pitied in diſtreſſe.*

11. *Death ioyned with infamie and reproach, is moſt intolerable.*

12. *Iniuries were ſo much the more ſenſible to* CHRIST, *by how much he had deſerued the contrary.*

13. *The torments of* CHRIST *did not ſo grieue him, as to ſee that they did his Tormentors no good.*

14. *The Iewes miſſe-reported the ſpeeches of* IESVS.

15. *The Iewes blaſphemed* GOD *the* FATHER.

16. *Deliuerance is not alwayes a ſigne either of the fauour of* GOD, *or of truſt in him.*

17. *The confidence which* IESVS CHRIST *had in his* FATHER, *ſuſtained him vpon the Croſſe.*

18. CHRIST *would not be prouoked to come downe from the Croſſe.*

19. *The loue that* CHRIST *bore to the Croſſe.*

20. *The diſſimulation of the Iewes, in ſaying they would beleeue* CHRIST *if hee would come down from the Croſſe.*

21. *It was not conuenient that* CHRIST *ſhould come downe.*

22. CHRIST *was neuer intreated to goe vp to the Croſſe.*

23. *Riches, Honour and life beſtowed vpon the Croſſe for our Redemption.*

24. *A Prayer.*

25. *Patience is proued, not by auoiding, but by enduring occaſions.*

26. CHRIST *was more carefull for his enemies, then*

eithe

either for his friends, or for himselfe.

27. *How wee are affected when any iniurie is offered vnto vs.*

28. CHRIST *did pray for his enemies as an Intercessor, and pleads for them as an Aduocate.*

29. *The will of man is so peeuish and peruerse, that it is most safe to commit our selues to the will of* GOD.

30. *A Prayer.*

AFter they had thus cruelly crucified IESVS, the High Priests, with the Scribes and Elders, and Pharises; and after them (so dangerous are the euill examples of Great men) the multitude which passed by, the Souldiers also who tormented him, and one of the Theeues who suffered with him, reuiled and blasphemed him; rending his reputation, and deprauing the doctrine that he had taught. One said, *Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe.* Another bade him come down from the Crosse, and they would beleeue in him. Another cryed; *He saued others, himselfe he cannot saue.* Another; *If thou be the Sonne of* GOD, *come downe from the Crosse.* Another; *He trusted in* GOD, *let him deliuer him, if hee will haue him: for hee said, I am the Sonne of* GOD. Here did many fat Buls enuiron the Innocent Lambe, bound and bleeding vnto death. Heere was that fulfilled which had beene propheſied of him before, *Many Dogges came about me.* And againe: *They came about me like Bees.* In this action concurred the *Scribes*, who were I. *Psal. 22.*

were Doctors of the Law; the *Elders*, who were Magiſtrates of the people; The *Phariſes*, who were their religious perſons. Theſe were followed by the common people: and to theſe the Gentiles alſo did adioyne. Hee that ſuffered for all, had all againſt him.

And among all the reſort to *Ieruſalem* at that time, there was not one man, not any one, who would openly aduowe IESVS to be CHRIST. Whereby our LORD did ſhew, that our Redemption proceeded from his meere mercy and grace; for ſo much as there was not any one, who ſhewed not himſelfe vnworthy thereof. Some for malice or leuity, perſecuting; others, through feare abandoning; the reſt, in neutralitie nothing regarding him: as taking that which concerned them moſt, to concerne them nothing at all. But this was not without a myſterie, that our SAVIOVR was firſt condemned by the Iewes, and after by the Gentiles; that hee was deliuered by the Iewes to the Gentiles; that hee was purſued to death by the one, and by the other; who dyed indifferently for them both.

II.

III.

IIII. And although it is ſo naturall for a man to feele compaſſion, when others like himſelfe doe ſuffer, that there is none ſo wicked and worthy of death, but men pitie him when he is at the point to dye: Whereas euery good eye will expreſſe griefe, for thoſe who are in diſtreſſe; becauſe there is no cauſe of humane calamitie, which is not incident to our ſelues: Theſe Miniſters, or rather Monſters of hell, did not onely ſolace themſelues in the ſorrowes and death of CHRIST, but vſed all malicious meanes to obſcure

ſcure his fame, and diſcredit his doctrine: like men void of vertue, and in ſome place of power; who ſupport themſelues by ſuppreſſing others. And if good IESVS could haue loſt any other thing, they would alſo haue endeuoured to pull it from him. V. VI.

Goe too, goe too, you abortiue children of the Synagogue; mock on, good leaue haue you in regard of vs; double your malice in reuiling, if you pleaſe: you doe vs a greater pleaſure hereby, then you perceiue. For looke how faſt his infamy doth grow, ſo faſt doth our ſhame (aſſure you) decreaſe. Whatſoeuer could doe vs good, he hath imparted to vs; and hath taken to himſelfe whatſoeuer might doe vs harme. VII.

But in regard of your ſelues, O yee Iewes! it had beene better your tongues had beene torne out of your throates, then they ſhould haue beene thus impiouſly imployed. All this inſulting is like the putting of a red-hote iron into cold water; a great noiſe of extinguiſhing your ſelues. For ſince you haue diſauow'd the GOD of your Fathers, and haue ſaid, you would haue no King but *Cæſar*: ſince you haue prouoked that bloud which ſhould haue redeemed You, to cry out for vengeance againſt you; ſince you haue committed the ſinne, not onely *for which* hee dyed, but *by which* hee dyed; ſince you haue maliciouſly both perſecuted his life, and reproched his death: your walles haue beene throwne downe, your Temple burnt, your Kingdome ruined, your ſelues either ſlaine, or captiuated, or chaſed into ſtrange Countries; where you haue beene hated and oppreſſed, and neuer ſuffered to knit into one body VIII. X.

againe: which curſe ſhall lye vpon you vntill the end of the world. As you haue quitted him, and deliuered him ouer to the Gentiles; ſo hath hee euer ſince diſcharged you, and planted his Church eſpecially amongſt them. As you haue renounced your King, who was ſo plainely prophecied, ſo long expected, and betaken your ſelues onely to *Cæſar*; ſo hee hath deliuered you into *Cæſars* hands. Hee hath giuen you your choiſe, but it coſt you deare. It coſt you the liues of eleuen hundred thouſand perſons, in one ſiege: beſides 90. thouſand who were made captiues. And becauſe you did not onely ſay, *Let his bloud be vpon vs*: but further added, *and vpon our children*: lo, herein alſo you haue your deſires. For your poſteritie hath been diſperſed and deſpiſed in all Countries, and in moſt places cruelly intreated. So it often followeth, that the wicked haue no greater puniſhments in this world, then the accompiſhment of their owne wiſhes and deſires; it is a moſt frequent reward of euill doers, to be the inſtruments of their finall ruine.

IX. But in regard of thee, O good IESV! what can be ſufficiently ſaid? to bee ſo afflicted as neuer was any, it is exceeding much; to be deſpiſed and deſpighted in this affliction, what can bee more? In all calamities it is a kind of comfort, to find ſome compaſſion.

X. Naturally we deſire, if we cannot be deliuered, if we cannot be eaſed, yet to bee pitied; to ſee ſome who condole our miſerie, who wiſh vs well; who want not the will, but the power to relieue vs. But theſe Ban-dogs of Satan had vtterly exiled all ſenſe of

of humanitie; they were so farre from pitie, that they expressed great pleasure in viewing their owne cruelty, and the calamitie of IESVS. And herein againe; a generous heart is more touched with griefe, to see his enemies take pleasure at his death, then to endure it: yea oftentimes a free and noble spirit esteemeth not so much of death, as of one spightfull speech. If XI.
therefore to liue with infamy, bee worse then death, what is it then with infamy to die? Againe, these iniuries and despites were so much more sensible to the Sonne of GOD, by how much more then others hee had deserued the contrary. For in all our calamities, it much easeth the paine which we endure, to compare it with the fault which we haue committed. But XII.
because our SAVIOVR could compare these cõtempts, not with any fault, not vvith his innocency onely, but with his innumerable and inestimable deserts; he did the more grieue at them, or rather at the malice from whence they did proceed. And further, his loue was XIII.
so great for the saluation of mens soules, that his torments were not so grieuous to him, as to see that they did his Tormentors no good. It was worse then death, that his executioners would take no profit by his death: euen as a louing friend esteemeth lesse his labour for another, then to find it vnprofitable and not accepted: or as a good mother grieueth more at the vngrateful and vngracious behauiour of her child, then at the trauailes which she endured at his birth.

But, O audacious Iewes! wherefore did you mis- XIIII.
report vvhat IESVS had said? A thing well spoken, may easily be depraued by report. IESVS did ne-

Ioh. 2. 9. uer ſay, *I will deſtroy*; but, *Deſtroy you this Temple?* he ſaid not, *and I will build it*; but *I will raiſe it in three dayes.* Not meaning your materiall Temple, but his owne body; which was indeede the true Temple of GOD. Not in a figure, but corporally & perſonally; be Col. 2. 9. cauſe *in him dwelleth the fulneſſe of the God-head bodily.*

XV. And was it not ſufficient for you to blaſpheme IESVS in his humane nature; but muſt you ſtretch out your throats into high blaſts of blaſphemy, againſt the moſt High? *He truſted in* GOD, *let him deliuer him, if he fauoureth him.* What? did you thinke that GOD was vnable to deliuer him out of your hands? Or muſt hee deliuer whom you pleaſe? Or when you pleaſe? or after what maner you will preſcribe? Did euer any truſt in GOD, and vvas not deliuered? or did GOD euer finally forſake thoſe whom he fauoured? Or is deliuerance from temporall calamities, an aſſured ſigne of GODS fauour? Are you ſo impudently blinde, that you vvill ſubiect the wiſedome of GOD to your capacitie and diſcourſe?

XVI. Certainely, many times GOD deliuereth the wicked out of deſperate diſtreſſes; many times hee ſuffereth the godly, to ſinke vnder the burthen of bodily oppreſſions: But this is no concludent proofe, either that hee fauoureth the one, or forſaketh the other. And if you ſuppoſe (O yee great Doctors of the law!) that by proſperity or aduerſitie, we may iudge of the fauour or hatred of GOD: tell vs then, whether GOD loued beſt, *Abel*, or *Cain*? *Iacob*, or *Eſau*? Tell vs, wherefore were not the Prophets deliuered Mat. 23. 29 from death (who were murthered by your Fathers,

and

and whoſe ſepulchres you did build) If ſuch deliuerãce be an infallible argument, both of fauour from GOD, and truſt in him. Verily, the Iudgements of GOD are not onely ſecret and vnſearchable, but for the moſt part counterpoint to that which the naturall ſence of man would preſcribe. Temporall occurrences may goe or come; we may flouriſh, or wee may wither in this world, as GOD in mercy or iudgement ſhall pleaſe to appoint: but nothing maketh a man either miſerable or happy, but that which is eternall.

XVII. And it was ſo farre, that the confidence which IESVS CHRIST (according to his humanitie) had in his FATHER, ſhould deliuer him from the Croſſe; that it ſuſtained him in that terrible encounter vpõ the Croſſe. But if he had been deliuered from the death of the Croſſe, then had not we beene deliuered from eternall death: then had the high myſtery of our Redemption vaniſhed, whereby the FATHER declared himſelfe to be as he is; ſoueraigne Iuſt and ſoueraigne mercifull.

XVIII. But what is this, O ye obſtinate Iewes! which you importune the Sonne of GOD to doe? would you haue him in earneſt come downe from the Croſſe? No, no: he loueth it too well; he was too willing to mount vpon it; his patience and his conſtancie were greater then ſo: He would now more manifeſt his patience then his power. He was powerfull and maieſticall in heauen, but patient and mercifull vpon the Croſſe. His power appeared in creation of the world; his wiſedome, in guiding the world; but his goodneſſe and pitie, in redeeming the world. For his

wiſedome he is to be admired, for his power to be obeyed, but to bee imitated in neither; in neither is it either expedient to imitate, or poſſible to approch him: But on the Croſſe he was then to giue example of goodneſſe and of patience: whereto man, created to his Image, ſhould by imitation aſpire to conforme himſelfe.

And therefore, O ye Iewes! the Diuell might as eaſily haue perſwaded him, to caſt himſelfe headlong from the pinacle of the Temple, as you can perſwade him to come down from the Croſſe. The diuel & you vſed the ſame prouocation; *If thou be the Son of* GOD; & the prouocation of both ſorted to the ſame effect. And aſſure your ſelues, he would neuer haue gone vp to the Croſſe, if it had bin conuenient ſo ſoon to come downe. The Croſſe and hee were no new acquaintance, they had beene affianced together 33. yeeres before, and now they haue conſummated the marriage: hee hath now ioyned therewith, not his hands
XIX. onely, but alſo his feete. Therefore you are deepely deceiued, you are altogether blinded with mailce. He is not faſtened to the Croſſe, but he embraceth it; he ſtayeth not becauſe hee is nayled, but rather becauſe he is enamoured. It is not aboue his power to come downe, but it is not agreeable to his pleaſure. His loue to the Croſſe was ſo exceeding great, that if all the Angels had intreated him on their knees, if all men had beſought him with teares, he would neuer haue departed from it aliue. Not his bitter drinke, not his nakedneſſe, not his torments, not his death, not your perſwaſions; and which is more then all, not your ingrati-

gratitude, could either hinder him from going vp, or cause him to come downe: to saue others, himselfe he would not saue. Although you tell him, that if hee will come downe, you will beleeue him, yet will hee not doe it; because hee knoweth you will not make good your word.

O faithlesse Iewes! wherefore doe you assume to your selues the power to beleeue, which doth proceede onely from grace? you had seene in former times, that he was able to auoid your violence, more then once: you had seene him doe many greater miracles before he came into your hands: you saw him doe greater matters then this vpon the Crosse: and yet you were not moued to beleeue. *Act.16.14. Ephes.2.8. Phil.1.29. Luke 4.29. Iob 8.59. & 10.39.*

O perfidious Iewes! wherefore doe you lye vnto him, who knoweth your secrets better then your selues? you that would not beleeue him when he rose from the dead; would you haue beleeued, if he had come downe from the Crosse? was it a greater matter to descend from the Crosse, then to arise out of the graue? XX.

If thou bee the Sonne of GOD, *come downe from the Crosse*. Nay, because he is the Sonne of GOD, it is not conuenient he should come downe. If hee had descended from the Crosse, if he had not there dyed; then had he not been that great MESSIAS, to whom this calamitie had bin propheſied before: then had he not beene victorious ouer death: Then might he haue seemed to be attached with feare, to haue refused the encounter, and to haue fled away from the face of death. If hee had beene one of the Theeues, it had little XXI.

little concerned vs what he had done: but being the SONNE of GOD, what ſhould haue become of vs, miſerable wretches, if hee had *deſcended* from the Croſſe, if *condeſcended* to your infamous requeſt? How then ſhould the Propheſies haue beene fulfilled, the Diuell vanquiſhed, and the whole world redeemed? Were any of the beaſts appointed for your ſacrifices, onely brought to the Altar? Was not the bloud alſo there powred forth? Could any expiation bee made without bloud? Faith hath for a neceſſarie obiect, the crucifying, death, buriall, and reſurrection of IESVS CHRIST: How then could we beleeue in him, if he had deſcended from the Croſſe?

Heb.22.

XXII. O crucified IESVS! what loue hath ouercome thee? what goodneſſe did guide thee in this conſtant loue? Thou wert neuer intreated to goe vp to the Croſſe to redeeme vs; but thou wouldeſt bee neither perſwaded, nor prouoked to come downe from it, vntill thou hadſt perfected our Redemption.

XXIII. O crucified IESV! on the Croſſe I loue thee, on the Croſſe I adore thee, on the Croſſe I beleeue in thee; who vpon the Croſſe didſt giue thy ſelfe to death for me. What hath a man more then riches, honour and life? all which thou didſt beſtow vpon the Croſſe to redeeme me. For thou, who didſt create all things, didſt hang naked vpon the Croſſe: thou, who didſt thinke it no robbery to bee equall with GOD, wert ſorted with baſe condemned Malefactors: thou, who art the LORD of life, didſt ſuffer a moſt opprobrious death. And that I may not loſe this exceeding benefit; that thy precious bloud bee not

Iob.1.3.
Phil.1.6.

not vnprofitably ſhed for mee; I proſtrate my vnworthy ſoule, and cry vnto thee; not as the Iewes did, to come downe from the Croſſe; but (which is more) to raiſe mee vp, and faſten me vnto thee (for they whom thou loueſt, are known by nothing more, then by imparting to them ſome part of thy paſſion) not to ſaue thy ſelfe, but to ſaue me.

Saue me (O LORD) from my ſins; ſaue me from the power of my ſpirituall enemies; ſaue me from the deceits of the wicked world; ſaue me from the flattering force of my owne appetite; which is both the mightieſt and baſeſt Tyrant that can be. Defend the dignitie and glory of my ſoule, that it be not ſeruile to my ſenſual luſt; that it be not captiuated to the familiarity and falſe delights in matters of this life: like a blinde whelpe, which ſucketh euery thing that is put into the mouth, ſuppoſing it to be the teat of the Damme. XXIV.

Deliuer mee from varietie of deſires, from vaine hope, from vaine feare: aboue all, deliuer mee from thy wrath, and from thy curſe; and from the inſeparable companion thereof, eternall death. Let one ſmall drop of thy bloud diſtill into my ſoule, that I may preſent the ſame to thy FATHER, in full ſatisfaction for all my ſinnes. Participate to me thy poore vnworthy ſeruant, the full fruit of thy death; here by grace, and hereafter by glory.

And to this end, giue me both abilitie, and endeuour to follow theſe thy laſt examples, wherein thou art moſt admirable: becauſe as thy ſufferings increaſed, ſo increaſed alſo thy obedience to thy FATHER; thy loue to vs; and thy inuincible patience and humilitie

militie in thy ſelfe. Giue mee abilitie (I ſay) or at leaſt endeuour, both to imitate and expreſſe theſe thy examples; ſeeing it is the greateſt glory whereto a Chriſtian can aſpire, to draw ſo neere to thee in likeneſſe of action, as thou didſt to vs in likeneſſe of nature; according as thou didſt command, when thou ſaidſt;

Ioh. 13.15. *I haue giuen you an example, that as I haue done, ſo ſhould ye doe likewiſe.*

XXV. Grant therefore, that I may hold patience and peace; yea, loue with all men; not ſo much by auoiding occaſions, both of anger and hate (for that is a meane to *couer*, but not to *cure* my imperfections) as by ſuſtaining them when they are preſented. Euen in the preſſe and throng of the world, enuironed with Dragons, and treading vpon Scorpions: I meane, amiddeſt the dangerous conuerſation with vvicked perſons, and againſt all occaſions which can be offered. For, as the tree is not ſaid immoueable, which ſtirreth not when no winde bloweth: nor the wood incombuſtible, which burneth not when no fire touch it: ſo a man is not to be iudged patient, who doth not fret, fume, and foame, when no prouocation of iniury is offered.

LORD! as thou haſt left peace at thy laſt Legacy to vs, ſo grant that I may bee alway ready, both to purſue, and to imbrace it: to purſue peace, when I haue offended others; to imbrace it, when others haue offended me.

If my friends forſake me, let me not bee for that cauſe diſquieted; ſeeing thou wert forſaken for my ſake, not onely of thine acquaintance, but of thy Diſciples

Disciples also; yea, for a time of thy heauenly FATHER; and in regard of comfort and ease, of thy owne selfe. If men worke mee iniury or abuse, either in my estate or estimation, let me not therefore breake peace with them; seeing thou didst pray for thy malicious and mortall Persecutors: Euen then, when they exercised vpon thee all cruelties and contempts; when they breathed stiffe blasts of blasphemie against thee; which were more painful to thy heart, then the nailes were to thy hands and feete. Then, I say, omitting to XXVI. comfort thy sorrowfull friends; omitting to complaine of any thing done to thy selfe, thou wert carefull for the saluation of thine enemies. Thou vvert more grieued for thine enemies, then for thy friends; thou wert more sensible of their torments, then of thine owne. *Noah* cursed that sonne, who laughed at his nakednesse; *Elizeus* cursed those children, who mocked at his baldnesse: but thou didst pray for those, who made thee naked; who solaced themselues, not at thy deformitie, but at thy death.

When a light iniury is offered vs, wee must com- XXVII monly be expected, till time weareth out the impression of griefe; we require also satisfaction, or submission, or at least acknowledgement of abuse; whereby wee make remission, rather another mans vertue then our owne. But thou, in the middest of thy miseries, in the height of their iniuries; when thou couldest not stirre any other member, thy lips did labour to doe them good. Thou didst not onely pray for XXVIII. them, as an Intercessor; *Father, forgiue them*: but also plead for them as an Aduocate; *for they know not what*

they doe. Assuredly, if *Pilate* could haue deliuered the Iewes to thy will, as hee permitted them to worke their will vpon thee, thou wouldest haue vsed them after a better sort: seeing the more obstinate they were to take away thy life, the more earnest wert thou to procure their pardon.

XXIX. Considering therefore, that the will of man is so peeuish and peruerse; I abandon my desires, and resigne my selfe wholly to thy will. Deliuer me not (O LORD) to the will of my enemies; deliuer mee not to my owne will: but doe with mee euen what thou wilt. For I see it more safe for miserable man to commit himselfe to the will of GOD, then that GOD should be committed to the will of man.

XXX. O LORD IESV! O the saluation of my soule! behold, I come vnto thee, as a most poore and vile creature. I approch to the riuers of thy mercy, to the sweet streames of thy grace, to the true Sunne of thy iustice; whose beames are spred ouer the whole world, and powre large light vnto all those, who doe not shut their eyes against it.

Behold, I prostrate my vnworthy soule at thy feet. I doe not reuile, but I praise and adore thee: I do not mocke, but I mourne at thy passion. O thou who wert pitifull to thine enemies! be not hard to thy suppliants: thou who didst pray for those who did reproch thee, pray for him (I pray thee) vvho prayeth to thee. Lift vp thy voice to thy Father for me, cease not to intreat him that hee will forgiue me.

PARAG.

Parag. XI.

How he pardoned the Thiefe, how hee tasted Vineger, and how he cryed to his Father.

CHRIST *did declare himselfe to be both our Aduocate and our Iudge.*

2. CHRIST *giueth more then we desire.*

3. *The conuersion of the Thiefe, not the least worke which* CHRIST *did.*

4. *What encouragements wee haue to come vnto* CHRIST.

5. CHRIST *accepteth our willingnesse, our desire, our purpose for performance.*

6. *Who are to be dismayed, who comforted at the iustice of* CHRIST.

7. *No sinner did euer turne vnto* CHRIST, *and was reiected.*

8. *The different demaunds of the two Theeues.*

9. *The different hearing of the words of* CHRIST.

10. CHRIST *is a most inuincible King.*

11. *Vnder what names* CHRIST *was reuealed to the Fathers at the first.*

12. *The Kingdome of* CHRIST *is heauenly.*

13. *The power and command of* CHRIST *extendeth to all places.*

14. *In what ſenſe the Kingdome of* CHRIST *is not of this world.*

15. *The Kingdome of* CHRIST *dependeth not vpon worldly meanes.*

16. *What rewards wee muſt both aske and expect from* GOD.

17. *Worldlings doe not pertaine to* CHRIST.

18. *A Prayer.*

19. CHRIST *hath annexed his grace to his griefe.*

20. *The torments of* CHRIST *increaſed towards his death.*

21. *It is dangerous to determine what were the ſufferings of* CHRIST.

22. CHRIST *was depriued of all earthly comfort.*

23. CHRIST *was depriued of heauenly comfort.*

24. *The paines which* CHRIST *endured.*

25. *The paine of loſſe which he ſuſtained.*

26. *How* CHRIST *was forſaken of his Father.*

27. *For what cauſe Martyrs haue beene able to endure moſt exquiſite torments.*

28. *Wherefore the leaſt torment in* CHRIST *might haue ſufficed for redeeming many worlds.*

29. *Wherefore* CHRIST *would endure greater torments then can be conceiued.*

30. *The diſconſolate eſtate of* CHRIST.

31. *Wherefore* CHRIST *was forſaken of his* FATHER.

32. *A Thanksgiuing.*

33. *We are more bound to* GOD *for our Redemption, then for our Creation.*

34. *We*

34. *We are to bee more thankefull for our Redemption, then for all other benefits.*

35. *Wherein the foundation of a Christian life doth consist.*

36. *Afflictions wherefore, and how they are assured signes of* GODS *favour.*

37. *A seasoning for all the pleasures of this life.*

38. *If we will succeede in the merits of* CHRIST, *we must doe the like in his temperance, and his trauels.*

39. *It is more to moderate our desires, then our actions.*

40. *A Prayer.*

I Am further incouraged (O my REDEEMER) to craue, not thy Prayer onely, but also thy pardon; by example of the Thiefe who dyed with thee: Who although he had spent all the time of his life, in open outragies; yet when at the instant of his death hee desired thee to be mindfull of him, thou didst presently returne answere: *This day shalt thou bee with me in Paradise.* Thou didst pray for sinners on the Crosse, to shew thy selfe our Aduocate: and thou didst pardon sins, to shew that thou art our Iudge. I.

But what is this? O liberall LORD! how maruellous are thy mercies towards vs? To those who mocked, reuiled, blasphemed thee, thou didst not answere one word; but when the Thiefe prayed to thee, his petition was no sooner made, but forthwith it vvas granted:

granted: thou gaueſt more alſo then he did deſire. The
II. Thiefe deſired thee only to remember him, and thou didſt promiſe him the Kingdome of Heauen. But when? O gracious LORD! that preſent day: with whom? euen with thy ſelfe: declaring thereby, that the ſame glory which thou enioyeſt, thou wilt participate to thine Elect; by reaſon whereof they are
Rom. 8.17. called *co-heires*. Which glory is perfect in thee; and from thee diſtributed in meaſure, as from the head to the members.

O ſweet word! O heart more yeeldable then wax! Verily, O LORD, thy lippes are the hony-combe: Hony and milke ſtreame from thy tongue. What wouldeſt thou deny vs? O the ſweetneſſe of my ſoule! if we were to thee ſuch ſeruants, as thou art vnto vs a LORD? ſeeing thou art both ſo ready, and ſo bountifull to open offenders? Which although it ought not to embolden vs, either to offend, or to deferre our repentãce vntill the end of our liues (becauſe
III. this conuerſion of the Thiefe, as it was the *laſt* worke which thou didſt in this life, ſo was it not the *leaſt*) yet it may encourage vs neuer to thinke, either our ſinnes too great, or our time too ſhort, to obtaine thy pardon.

IIII. Come vnto him then all ye that are feeble-hearted, and euer thinke you ſhall be damned; ſee what a louer of man he is, & how deſirous of our ſaluation. See how eaſie hee is to be intreated for greateſt matters; how ready to giue his glory at the firſt demand. Hee apprehendeth, hee ſeeketh all occaſions; hee deſireth nothing more, then to beſtow it vpon vs. He *forgaue*

to

to *Dauid* his ſin, vpon the firſt acknowledgement; he *gaue* to the Thiefe his Kingdome, vpon the firſt requeſt: hee who is ſo inclinable to *forgiue* ſinnes, and to *giue* glory, vvherein vvill hee be either inexorable or hard?

If ye will ſay, you haue done little ſeruice, whereby you ſhould hope for ſo high a reward; feare not, it ſufficeth that you haue a deſire to ſerue him. This is V. a propertie of him who is liberall and mercifull (for which vertues hee is eſpecially commended) not ſo much to regard the workes of our bodies, as the willingneſſe of our mindes. He ſo thirſteth after the ſaluation of our ſoules, that hee often accepteth our purpoſe for performance; it ſufficeth many times that we are prepared in will, the reſt hee doth ſupply by his grace. His gracious goodneſſe both perfecteth that which we haue, and ſupplyeth whatſoeuer we want.

Bee not therefore diſmayed at his terrible Iuſtice, but rather comforted. Let them feare, who are flinty- VI. hearted, who will not conuert and come vnto him; who follow vanities freely, who boldly ſinne, & then ſay; *What euill haue I done?* Let them tremble, who are ſo farre from calling vpon him, that they will not know him: it is dreadfull for ſuch to fall into his hands. But they who are ſmitten with ſorrow for their ſinnes, they who riſe and returne vnto him, let them bee confident; for he who hath drawne them, will aſſuredly receiue them.

It is not the thiefe alone who was receiued; but let VII. all ſinners be brought forth, and there cannot any one be named, were hee neuer ſo great, who conuerted to

him and was not iuſtified. Hee ſo loueth conuerted ſinners, that if it were neceſſary ſo to doe, hee would rather ſuffer death againe, then conſent that one of them ſhould be damned.

O happy Thiefe! how pleaſant were thy paines? how delightfull was thy death vnto thee? being aſſured, that thou ſhouldeſt forthwith raigne with him in heauen, who ſuffered with thee, and for thee vpon
VIII. earth. The other thiefe demanded of CHRIST to be deliuered from the Croſſe: His demaund was alſo conditionall; *If thou be the Son of* GOD. He deſired neither as hee ſhould, nor what hee ſhould. But the conuerted thiefe, hauing heard him openly profeſſe, that his Kingdome was of another world; deſired no bodily benefit, but only to be remembred of him,
IX. when he came into his Kingdome. *Pilate* in his tribunall, the people ſtanding by, and the thiefe in fetters, heard theſe words of IESVS alike; but hereupon *Pilate* contemned him, the multitude mocked him, the thiefe only did beleeue him.

X. Aſſuredly, O good IESV! thou art a moſt inuincible King; otherwiſe thy children were not able to ſuſtaine their continuall combates; otherwiſe they could neuer bee drawne out of the cruell captiuitie of Satan, ſinne and death: otherwiſe *Pilate* would not haue written vpon the Croſſe (altogether againſt the aduice of the Iewes) IESVS *of Nazareth, King of the Iewes.* But the ſame ſpirit which moued *Pilate* to pronounce him Innocent, guided him alſo to write this inſcription. And in truth, the Hebrew word MESSIAS, and the Greeke word CHRIST, which ſignifie

nifie *anoynted*, was the originall of the vnction of the Hebrew King.

And yet our SAVIOVR was not declared by this name to the Fathers at the firſt. To *Adam*, and the Patriarchs he was reuealed vnder the title of *The ſeed of the Woman*. *Iacob* called him *Shilo*; *his Sonne*. But to *Dauid* this Sonne was promiſed, vnder the figure and ſhadow of *Salomon*, by the title of a King, whoſe dominion ſhould be for euer: ſince which time the glory of this King hath beene excellently extolled as well in many Pſalmes, as by the Prophets in all their times. This King was manifeſted by the Angell to the Virgin *Mary*. The Wiſemen of the Eaſt were not ignorant of him. Yea, many Hiſtories teſtifie, that about the time when CHRIST was borne, a common bruite did runne within the Empire of *Rome*, that a great King ſhould be borne amongſt the Iewes. This held *Herod* in great ielouſie and feare. The Apoſtles alſo did apprehend it according to the vulgar errour, vntill they were otherwiſe inſtructed, after the death of their Maſter: as it appeareth by the queſtion vvhich after his Reſurrection they demanded of him.

XI.

2. *Sam.* 7. 13. 1. *Chron.* 22. 10. *Luk.* 23. 33. *Math.* 2. 2. *Math.* 2. 3. *Mat.* 20. 13 *Mat.* 9 34. *Acts.* 1. 6.

O humbled SAVIOVR! giue me that ſight which thou gaueſt to thy ſeruant *Moſes*; that I may ſee thee inuiſible. Open mine eyes, as thou diddeſt to the ſeruant of the Prophet; that I may ſee the fiery forces which attend thy royall command. Aſſuredly thy Kingdome is in Heauen; for otherwiſe it could not be eternall. There the great King *Dauid* did acknowledge thee to bee his LORD: There the Eternall

Heb. 11. 17. 2. *Reg.* 6. 17 *Pſa.* 110. 1. *Pſal.* 97.

aduoweth thee for his Sonne : there the Angels and
Pſal.97. Saints adore thee: there the diuels and damned wret-
Pſal.2.9. ches tremble at thee. There thou ſwayeſt with thine omnipotent arme, a Mace of iron; to defend thy ſeruants, and to daſh thine enemies euen to duſt.

XIII. But, O eternall King! wherefore didſt thou ſay, that thy Kingdom is not of this world? Vndoubtedly, when thou wert in thy holy humanity vpõ earth, thou didſt euidently declare, that thy power & command extended to all places. For the Angels of Heauen did
Math.8. miniſter to thee, and the power of the Diuels depended vpon thy permiſſion. At thy Word vncleane ſpi-
Ioh.11. rits auoided, diſeaſes vaniſhed, death it ſelfe quitted
Luke 8. his prey, the winde and the Seas were appeaſed. At thy ſhamefull ſufferings, the Sunne couered his glorious face, the Earth trembled, the Rocks rent. In a word, all Creatures ſtouped vnder thy charge. Wherfore then didſt thou ſay, that thy Kingdome is not of this world?

XIIII. Verily, by the world thou didſt not intend the heauen, the earth, and whatſoeuer is contained in them; not mankinde abſolutely; not the generation of the wicked, who are often termed the children of the world; but rather the ciuill gouernment and policies of State, which chiefely concerne the manage of worldly affaires. Or thus; Thou didſt not ſpeake of the extent of thy Kingdome, but of the nature and forme thereof; which nothing touched the intereſt of the Emperour, or of other Potentates of the world: which pretended nothing leſſe, then either to aboliſh or abaſe the authoritie of Kings, to ruffle rule, to reuerſe

uerſe dignities and degrees, whereby ſocieties of men are entertained in order. Or elſe thus; Thou didſt not ſpeake of thy diuine ſoueraigne power, ouer all Creatures without exception; but of rhe ſpirituall power, giuen to the Sonne, as to the firſt-borne amongſt his brethren; by reaſon whereof, after thou hadſt performed thy charge vpon earth, thou wert aduanced on high, to take poſſeſſion of this Empire in our fleſh; and to be the head of al the Elect. Or laſtly thus: Thou didſt not ſay, that thy Kingdome was not ouer the world, but, *not of this world*: That is, earthly, periſhable, pompous and vaine. In regard of the extent of this Kingdome, Heauen and Earth, and all depths are comprized therein: but the chiefe end of this Kingdome concernes neither the commodities nor neceſſities of this life: It conſiſteth not; either in the glory, or ſecuritie of this mortall world: In which outward things, if GOD ſhould alwayes furniſh vs according to our deſires (as ſome vnskilfull Phyſicions deale with impatient ſicke perſons) wee were vtterly vndone. But it conſiſteth in righteouſneſſe, in voluntarie obedience, and in all furniture of graces in the ſoule. For which cauſe happely, more poore, weake, vnlearned perſons are aduanced thereto, then rich, powerfull and wiſe. *Rom.* 8. 28.

XV. And as this Kingdom aymeth not at worldly ends; ſo it is not aduanced by worldly meanes: As it doth not conſiſt, ſo it is neither fortified nor impaired, by any humane either policies or power. When Saint *Peter* offered prouident counſell (as hee ſuppoſed) to CHRIST, aduiſing him not to aduenture to *Ieruſalem*,

where the Iewes plotted to put him to death; Mat. 16. 25. CHRIST did ſharpely reproue him for it. When hee drew his ſword, and therewith bloud, in defence of Mat. 26. 42 CHRIST; he heard this ſentence: *They that take the ſword, ſhall periſh with the ſword.* CHRIST armed Act. 2. 3. his Souldiers onely with fiery tongues: by force whereof they maintained the field, againſt all the ſtratagems and ſtrength of the world. And when mighty Princes did not onely reiect, but perſecute their doctrine; they perſwaded the people to patience, to ſettle their minds in piety and in peace. They did encounter & ouercome their moſt obſtinate enemies; not by *reſiſting*, but by *perſiſting* and enduring. For it is a property peculiar to this Kingdome, to encreaſe by thoſe meanes, wherby other things are moſt diminiſhed.

XVI. Seeing then, O good IESV! thy Kingdome (thou haſt ſaid) is not of this world; what ſhall I aske of thee? what ſhall I hope for, that this world doth affoord? If I aske honour, riches, credit, quiet, thou maiſt ſend mee for them to the Princes of this world; or elſe anſwere me, as thou diddeſt the ſonnes Mat. 10. 38 of *Zebedeus: You aske you know not what.* There is another world, whereof thou (and no other) art King. Whereby we are giuen to vnderſtand, that for all the ſeruices which wee can doe, for all the aduerſities which we can ſuffer for thy ſake, wee are to expect no worldly reward: Becauſe thou ſo eſteemeſt thoſe who loue thee; that to reward one of them alone, thou thinkeſt the whole world not to bee ſufficient. And for no other cauſe didſt thou come into this world,

world, and ſuffer for vs; but to take vs into another world, to raigne with thee.

Seeing alſo I eſteeme of my ſelfe, becauſe I am thine; and thou haſt ſaid, thou haſt nothing of this world; I dare not be a worldling: for then I ſhall not be thine. I will not either praiſe or deſire the commodities of this life; but will cry vnto thee with the happy Thiefe; LORD, *remember me, now thou art in thy Kingdome.* Remember not my iniquities, remember not my errours, but remember that I am a fraile and feeble creature; remember that I am the worke of thy hands; remember that thou gaueſt me a ſpirit to thine owne likeneſſe; remember that thou tookeſt fleſh like vnto me. Remember all the miſeries, which for me thou haſt endured. Remember thy goodnes, not my euill; nor the greatneſſe of my ſinnes, but thy grieuous ſufferings. LORD, I deſire not with the other Thiefe, to be freed from the croſſes and calamities of this life: giue mee rather thy griefe, and ſo ſhall I bee ſure to haue therewith alſo thy grace. For vnto none haſt thou imparted thy loue, vnto whom thou haſt not alſo imparted thy labour: and with none doeſt thou communicate thy griefe, but thou doeſt therewith communicate thy grace.

XVII.

XVIII.

XIX.

Thou art a Lilly amidſt many Thornes; Thou canſt not be attained with idle eaſe: We muſt endure not onely labour, but ſmart, if we will enioy thee. If wee will haue thy head, it is crowned with Thornes; if thy heart, it is pierced with a ſpeare; if thy hands and thy feete, they are ſtrooke thorow with nayles. *Thou art a Lilly amidſt the Thornes.*

Now

XX. Now the neerer CHRIST drew towards his death, the heauier was his FATHERS hand, the waightier his wrath, the more ſtripes did hee double vpon him. In the Garden of *Gethſemany* he cryed to his Father; *Father, if it bee poſsible, let this cup paſſe from me:* but now, feeling that which before he feared; the ſtorme now breaking vpon him, which did before but begin to appeare; he cryed againe: *My* GOD, *my* GOD, *why haſt*

XXI. *thou forſaken me?* At both theſe times, what were either his feelings, or his feares; what the torments of his body, what the anguiſh of his ſoule; whether hee did deſpaire, and how farre his deſpaire did reach; it is dangerous to define: we know them not, wee may be too aduenturous to determine of them. The poſitiue ſuffrings of CHRIST are knowne onely to the heart that felt them. But his priuatiue ſufferings in that he was altogether abandoned in theſe extremities: In that no comfort was affoorded, no care taken: In that he was bereaued, not onely of the helpe, but of the pitie of all, which in ſome degree euery man doth finde; ſeemeth to be the accompliſhment of miſery.

XXII. *Firſt*, he was depriued of al earthly cõfort: for of his Diſciples, ſome betrayed & ſold him; others forſwore him; all fell away & either fled from him, or ſtood far off. And as for the people amongſt whom hee liued, working miracles, & doing all the good that he could; it was they, who preferred *Barabbas* before him: it was they, who in the midſt of his miſerable ſtate did moſt inſolently inſult vpon him. It was they, who, when hee cryed out, *Eli, Eli*, did in a barbarous ſort deride him, as if he had called for *Elias*. It was they, who, when

when with extreme faintneſſe and paines; when by reaſon of his continuall trauels from one place to another, without either refreſhment or reſt; when by reaſon of the large loſſe and effuſion of his bloud, his body exhauſted both of ſpirit and moiſture did grieuouſly thirſt: not onely denyed him Wine or ſtrong drinke (which *Salomon* thought fit for them who are ready to periſh) not onely denyed him a drop of water (as *Abraham* denyed to the rich Glutton in hell) but gaue him ſowre Vineger to redouble his torment. *Prou. 31.*

Secondly, hee was depriued of all heauenly comfort, which is the true lenitiue in all diſtreſſe: his paſſion was a pure, abſolute and ſolid paſſion; without any moderation or mixture of comfort. XXIII.

And this was the cauſe of his heauy cry; not that his friends, but that his FATHER did then forſake him; not that earth, but that heauen did not yeeld him any comfort.

All the puniſhments which the damned endure, are commonly reduced to two heads; paine of ſenſe, and paine of loſſe. Now, the paines of ſenſe were extremely ſharpe, both vpon the body of our SAVIOVR, and vpon his ſoule. Vpon his body, not onely in regard of the greatneſſe, baſeneſſe, and varietie of his torments; but alſo in regard of the bodie it ſelfe. For as it was miraculouſly made, ſo was it of a more perfect conſtitution, of a more ſubtill ſenſe to apprehend torments, then bodies brought forth by ordinarie courſe of nature. The paines of his ſoule were vnſpeakeable, vnſearchable: euen anſwerable to the cauſe for which hee ſuffered; to

the innumerable ſinnes that euer had or ſhould bee committed.

But the paines of ſenſe which the damned ſuffer in Hell, are nothing comparable to their paine of loſſe. For this is to be depriued of GOD, who being an infinite good, the end and reſt of a reaſonable ſoule; it can neither bee expreſſed nor imagined, what a torment it is to be ſeparated from him. And thus it happened to our SAVIOVR vpon the Croſſe. He complained not of his other torments, but that hee was forſaken of GOD; that he ſaw not the Heauens open (as did Saint *Stephen*) and the FATHER reconciled to him. The torments of ſenſe, hee endured in the Garden, when hee was drenched in a bloudy ſweat; but then he was not forſaken of his FATHER, the Angels then miniſtred comfort to him. But vpon the Croſſe, beſides the increaſe of the torments of ſenſe, both in body and ſoule, he endured alſo the torment of loſſe: hee was abandoned by his FATHER, all comfort was cloſed from his eyes. In the Garden hee was but in hell mouth; but vpon the Croſſe hee was in the bottome of hell.

XXVI. And yet in this vnſpeakeable extremitie, there was no ſeparation, either of the FATHER from the SONNE, being one in Eſſence; or of the Deitie of the perſon of the SONNE from his humanitie; whereto it remained perſonally vnited, euen in death.

But this muſt be vnderſtood according to the ſenſe of thoſe Scriptures, where GOD is ſaid, to bee neere vnto vs, or farre from vs; to know vs, or not to know vs: namely, in regard of his aſſiſtance and fauour.

And

And therefore wee may boldly affirme, that our humane nature in IESVS CHRIST, remained alwayes during this combate, perſonally vnited to the perſon of the SONNE, who could not be ſeuered from the FATHER and the holy GHOST: but it receiued no comfort or aſſiſtance for a time, to relieue it from the full ſence of GODS moſt ſeuere indignation againſt ſinne. For as the ſoule is not eſſentially ſeparated from a body that ſleepeth, and yet it worketh not as when the body is awake, otherwiſe then to ſuſtaine it in life: ſo, in this extreme agony of our SAVIOVR, the Deitie was not ſeuered from the humane nature; onely it did not exerciſe the actions of comfort and ſtrength, otherwiſe then to ſupport it from being ouerthrowne. The heauenly FATHER did then forſake his innocent & onely SONNE, and yet was not the vnion betweeen them diſſolued. He diſſolued not the vnion, but withdrew his viſion; and reſtrained the influence of thoſe beames, which might any way refreſh the paſſioned powers of his ſoule.

Many Marttyrs haue been aſſailed with terrible torments; which they did not only quietly, but cheerefully endure. Will you know the reaſon? *They were not deliuered, indeed; but therewith alſo, they were not forſaken.* For the grace of GOD did miniſter to them, ſuch ſweet and ſecret ſupply of comfort, that they tyred their tormentors, in ſuſtaining all extremities, which mercileſſe tyranny could execute or inuent. XXVIII. But in CHRIST, although in regard of his infinite dignitie (for that is it which ſetteth this ſacrifice at ſo high a price) the leaſt torment, although onely in bo- XXVII

dy, might haue ſufficed for redeeming many worlds: yet would he ſuffer greater torments then can be conceiued. XXIX. *Firſt*, to manifeſt thereby his exceeding loue, in making our Redemption ſo abundant: for the leſſe he had ſuffered, the leſſe would his loue haue bin eſteemed. *Then*, to awake our regard, and to leaue vs inexcuſable if we loue him not againe. *Laſtly*, to ſtirre vs to ſettle in him our aſſurance and hope, eſpecially in our tribulations, and moſt eſpecially when we ſuffer for his ſake.

XXX. For theſe cauſes hee excluded all conſolation from him; he receiued no comfort, either from heauen, or from the earth; either from his FATHER, or from himſelfe: euen as it is in the *Pſalme*; *Pſal. 88.* *I looked about me, and there was none to comfort me.* Yea, the beames of the Sunne were reſtrained by an vnuſuall eclipſe, the ſpace of three houres; from affording a weake warmth, againſt the cold which nipped his naked body, in that ſharpe ſeaſon of the yeere. His naked body was left deſolate and forlorne, like a weather-beaten tree; the force and furies of hell tempeſtuous vpon him; and all influence of comfort reſtrained from his reliefe. His Apoſtles had forſaken him before; but here hee was forſaken of his heauenly FATHER, and in a maner of his owne ſelfe.

O forſaken IESV! expect not what anſwere thy FATHER will make; wee miſerable ſinners, are able to anſwere this thy queſtion. Thy FATHER hath forſaken thee, to ſaue the world, which otherwiſe had periſhed: to ſaue thoſe who were both ſinners and ſeruants, he did forſake his Innocent SONNE.

In

In caſe thou wouldeſt haue paſſed by vs, this Cuppe might eaſily haue paſſed from thee: but becauſe thou wouldeſt not forſake vs, thy FATHER hath forſaken thee. Thou wouldeſt adioyne our ſinnes vnto thee, and therefore did thy Father ſeparate from thee. For *ſinnes ſeparate betweene* GOD *and man, and* (prouoke him to) *hide his face.* *Eſay 59.2.*

XXXII O mercifull FATHER! let euery knee bow, let euery tongue powre forth praiſes to thee; for that in fauour of me, thou haſt not ſpared thine only SONNE: but diddeſt faſten vpon him theſe bitter blowes, to ſatiſfie thy iuſtice for my tranſgreſſions, and that I might haue him a faithfull Aduocate before thee in heauen.

XXXIII. How much more am I bound vnto thee, O my GOD! for this benefit of my Redemption, then for the great worke of my Creation? thou didſt create me when I was nothing, but thou diddeſt redeeme mee when I was worſe then nothing: thou diddeſt create mee by thy Word, but thou diddeſt redeeme mee with the bloud of thine only SONNE: In my creation I was made to the Image of GOD; but in my Redemption GOD was made according to my image: in my creation, thou diddeſt giue vnto me the ſtate of Nature; but in my redemption, thou diddeſt giue vnto me the ſtate of Grace: when thou diddeſt create mee, thou didſt giue to me my ſelfe; but when thou diddeſt redeeme me, thou didſt giue thy Sonne vnto me: when thou diddeſt create mee, thou diddeſt giue me to my ſelfe; but when thou diddeſt redeeme me, thou didſt take me vnto thee.

XXXIV. O my GOD! a thouſand times more I thanke thee for

for my Redemption, then for all thy other benefits beſide. For if I had not been redeemed, all thy other benefits ſhould haue beene to mee a burthen and charge. And I moſt humbly beſeech thee, by this thy great goodneſſe towards vs, by this obedience of thy Sonne towards thee, to giue me thy grace; that I may alſo bee pitifull for the miſeries which fall vpon others, and patient in thoſe which are laid vpon my
XXXV. ſelfe; in which two points, the foundation of a Chriſtian life doth conſiſt.

Grant alſo, that in all the diſtreſſes of this life, I neuer loſe, or let fall my confidence in thee: ſeeing, that when thy Sonne had cryed in his extremities; *My* GOD, *my* GOD, *why haſt thou forſaken me?* he preſently reſumed his confidence, and ſaid; *Father, into thy hands I commend my ſpirit*. For, aduerſities and afflictions are ſure ſignes, not alwayes that we are forſaken of thee, but moſt often that we are in thy grace
Heb. 12. 6. and fauour; being thereby made (albeit in a low degree) ſomewhat like to thy beloued Son. Who, perceiuing vs to be terrified by troubles and death, did take them vpon himſelfe, to bleſſe and ſanctifie them, and ſeaſon them with ſome ſweetneſſe: that we ſhould not onely endure, but reioyce and triumph, in and for our afflictions. Hee hath now made aduerſities, the ſtraight paſſage and entrance into heauen; death is now no more death; but the leader to life.

The diuine iuſtice permitteth not any of our offences to eſcape without puniſhment. Seeing therefore thy children haue many imperfections, there is no greater comfort to them, then to be ſcourged in this world;

world; there is no greater puniſhment in this life, then in this life not to bee puniſhed. There is no ſacrifice more acceptable to thee, then a troubled and afflicted heart: there is no truer token, and leſſe to be XXXVI. ſuſpected (bee our other ſeruices neuer ſo many and great) both of thy loue towards vs, and of our loue towards thee, then quietly to endure the calamities of this life; not as hauing no ſenſe of thy hand, but as ſubduing our naturall reaſon and will to thine obedience. If it be for our offences that we ſuffer, let vs take it patiently, and repent; and then we ſuffer with the ſaued Thiefe: If it bee without offence, let vs take it patiently, and reioyce; for then wee ſuffer with CHRIST himſelfe; who hath giuen vs ſuch an example, in ſuffering for vs, that it muſt needs ſeeme little, that we can ſuffer for him.

Grant, alſo, O gracious GOD! that the Vineger and Gall whereof thy SONNE tooke a taſte, may XXXVII. be to me a ſeaſoning of all the pleaſures of this life: that I may bee reſtrained thereby from running into exceſſe, and from drowning the life of my ſoule in bodily delights. For goodly Chriſtians they are, who knowing what a ſowre ſauce was tempered for *Adams* Apple, will follow their appetites with full ſayle: ſtuffing their ſtomacks with all kinde of delicates; and in one act of eating, both conſume, and be conſumed. I aduiſe thee, O my ſoule! yea, I doe moſt ſtrictly charge and enioyne thee; that as thou deſireſt to ſuc- XXXVIII. ceed in the merits of thy SAVIOVR, ſo thou refuſe not to doe the like both in his temperance, and in his trauels: ſeeing it is agreeable to all lawes, that who-

whoſoeuer will enter into an inheritance, hee cannot enioy the commodities without the charge. Thy SAVIOVR would leaue that which ſeemed neceſſarie, that thou ſhouldeſt leaue that which is ſuperfluous: for thou ſhalt finde in thy generall account, that thou haſt ſtolne ſo much from the poore, as thou haſt beſtowed ſuperfluouſly vponithy ſelfe. If thou wilt ſay, thou enioyeſt not many pleaſures, either to moderate or forſake; ſee then that thou weane thy will
XXXIX. from purſuing them by deſire. For in the Houſe of our LORD it is much more eſteemed, to ouercome our will in that which we deſire, then to ſet light by that which we poſſeſſe: becauſe, the pleaſures and contentments of this life, ſeeme farre greater in ſhew, then in ſubſtance they are found.

Laſtly, O my GOD! grant vnto mee thy vnworthy ſeruant, I beſeech thee, that at the ſeparation of my miſerable ſoule, from the fetters of my fleſh, I may ſpend my laſt breath with theſe words of my SAVIOVR; FATHER, *into thy hands I commend my ſpirit.* Comfort mee then with the vertue of his Paſſion; which is, pardon to the dying, life to the dead, and glory to the Saints: that ending the laſt minute of my life, in the midſt of his wounds, in the very depth of his death and bloud; I may confidently commit my ſoule, and thou receiue it readily into thy hands. Heauenly FATHER! receiue the ſweet ſoule, which thy SONNE hath offered obediently to thee: Receiue, I ſay, thy precious Sonne for a ranſome, and withall receiue thy Seruant whom hee hath redeemed. For, as he dyed in thine obedience, ſo

dyed

dyed he alſo for my Redemption. I haue nothing to offer to thee but his death, nothing but his bloud, and the loue wherewith he gaue vs his bloud. His ſoule he hath committed to thee: but vnto vs he hath giuen his bloud. This is al our treaſure, this is our aſſured truſt: of this bloud we will not returne, ſo much as one drop vnto thee, vnleſſe it be in exchange of euerlaſting life.

Parag. XII.

How hee dyed, and how they opened his ſide with a Speare.

1. *Contraries combined together in* Christ.
2. Christ *at his death declared what he was.*
3. *In all the actions of* Christ, *his diuinitie and his humanitie did appeare.*
4. *Wherefore the Sunne was darkned.*
5. *Three miracles obſeruable in that darkneſſe.*
6. *The power of* Christ *did not end with his life.*
7. *Of the great voice and cry of* Christ.
8. *A Prayer.*
9. *How powerfull and terrible* Christ *will be in iudgement.*

10. *Of our account for the bloud of* CHRIST.
11. CHRIST *dyed not by conſtraint.*
12. *What the rending of the Temple did ſignifie.*
13. *A Prayer.*
14. *What was ſignified, in that ſome dead were reſtored to life.*
15. *That which man purpoſeth to one end,* GOD *oftentimes diſpoſeth to another.*
16. *The Centurions confeſſion.*
17. *Of the infallible prouidence of* GOD.
18. *What may be gathered from the want of power in the Executioners to breake the legges of* IESVS.
19. *Wherefore they did pierce his ſide.*
20. *Our teares turned into ioy.*
21. *What this ſacrifice was to* CHRIST, *what to his* FATHER, *and what to vs.*
22. *We got more by the death of* CHRIST, *then we loſt by the fall of* Adam.
23. *A Thanksgiuing and Prayer.*
24. *We cannot conceiue the high myſtery of* CHRISTS *ſufferings.*
25. *The bloud of* CHRIST *the moſt precious thing.*
26. *What quantitie of this precious bloud* CHRIST *gaue for vs.*
27. *Wee are double debtors vnto* CHRIST, *and wherefore.*
28. *A thanksgiuing and Prayer.*
29. *Wherefore the body of* IESVS *was buried neere to the Citie.*
30. *Wherefore in a Garden.*

31. *Where-*

31. *Wherefore ſo richly buried.*
32. *Wherefore in a new ſepulcher.*
33. *Wherefore the Sepulcher was ſo ſtrongly ſtopped and guarded.*
34. *The nature of ſinners in a deſperate degree.*
35. *How abſurdly the Iewes gaue forth, that the body of* IESVS *was ſtolne away.*

AFter, when IESVS *knew that all things were performed, he cryed with a great voice, and bowed his head, and gaue vp the ghoſt.* Ioh.12.30.
And the Sunne was darkned, and the veile of the Temple rent thorow the midſt, and the earth did quake, and the ſtones were clouen, and Luke 23.
the graues did open, and many bodies of the Saints Mat.27.
which ſlept, aroſe, and came out of the graues after his reſurrection, and appeared to many.

When the Centurion, and they that were with him, watching IESVS, *ſaw the earthquake, and the things that were done, they feared greatly, and ſaid: Truely this* Mar.15.
man was the Sonne of GOD.

What is this? O gracious GOD! who euer ſaw two ſuch contraries combined together? who euer ſaw ſuch miſery ioyned to ſuch might? when was ſo great glory accompanied at any time with ſo great griefe? who is hee that is ſo humbled, and yet ſo high? who is ſo powerfull, and yet ſo poore? Hee that is contemned vpon earth, is honoured in Heauen; he that is faſtened naked to a Croſſe, maketh the earth to quake; hee that dyeth, raiſeth the dead to life. O ſweet SAVIOVR! thou didſt now manifeſtly

feſtly declare, both who thou art, and wherefore thou cameſt into the world.

The Centurion, and they who were with him, did acknowledge thee to be the Sonne of GOD; and the dead who were raiſed to life, did teſtifie that thou cameſt to ouercome death. We will make ſmall reckoning therefore, that the Iewes did ſcoffe at thee; ſeeing the heauens, the earth, the liuing, and the dead, did witneſſe with thee.

III. And thus likewiſe in all the other paſſages of his life, our SAVIOVR did ſo carry himſelfe, that hee neuer did either ſo high a miracle, but therein his humanitie did appeare; or ſo meane a work, but his diuinitie did therein ſhine. All his actions participated of both his natures; in euery thing which hee did or ſuffered, the glory of the one, was alwayes ioyned with the humilitie of the other. It was great humility to be conceiued; but it was great glory to be conceiued by the holy GHOST: It was great humility to be borne, but it was great glory to be borne of a Virgin: It was great humility to be borne in a Stable; but it was great glory to be worſhipped of the Wiſe men: It was great humility to lye among beaſts; but it was great glory to bee honoured of the Angels: It was great humility for him to be circumciſed; but it was great glory to bee named SAVIOVR: It was great humility to bee baptized among ſinners; but it was great glory that the heauens opened, that the FATHER ſpake vnto him, and that the Spirit viſibly deſcended vpon him. Laſtly, it was great humility to dye vpon the Croſſe; but it was great glory, that both heauen and

and earth were disturbed thereat; that all creatures adored his death, except man onely for whom he died. Of the one of these the Prophet *Esay* saith; *Hee hath neither forme nor beauty, hee is despised and reiected of men, hee is a man of sorrowes, and hath experience of infirmities:* Of the other, Saint *Iohn* speaketh; *And we saw the glory thereof, as the glory of the onely begotten* SONNE *of the* FATHER. By the first, our will is subdued, and our manners corrected; by the second, our vnderstanding is enlightened, and our faith confirmed. If therefore this humility of CHRIST bee offensiue to vs, let vs turne our eyes to all the particular circumstances thereof; and we shall find it not vnworthy, that with so great Maiesty he was humbled. *Chap.53.2.* *Ioh.14.*

First, the Sunne beholding his Creator naked, drew in his light to couer him with darkenesse: which was so deepe, that *Eusebius* reporteth out of certaine Authors, that diuers Starres did plainely appeare. For as our SAVIOVR was betrayed, apprehended, scorned, reuiled, spet vpon, and buffeted in the night; so it was not inconuenient, that the residue of this worke of darkenesse should in darkenesse be accomplished: euen as before hee had said to the Iewes, *This is your very houre, and the power of darkenesse.* *Luk.22.25.*

But pause here a while (O my soule) and obserue three miracles laid before thee. *First*, that this eclipse hapned vpon the 14. day of the Moone, that is, in the full opposition of the Sunne & the Moone, whereas naturall eclipses doe alwaies happen in their coniunction, when the Moone is directly interposed between the Sunne and our sight. *Secondly*, for that it continu- V.

ed the ſpace of three houres: whereas naturall eclipſes continue not much aboue the fourth part of an houre, and ſeldome ſo long. *Thirdly*, for that it was a totall eclipſe, which neuer happeneth by interpoſition of the Moone, by reaſon that it is very far inferiour to the Sun in greatneſſe. What then ſhall we ſay? But that the Sunne drew in his light, becauſe it ſhould not diſplay ſo vnworthy a ſpectacle: that the heauens hid their beauty, and ſuted themſelues to their Makers ſtate; that they couered the ſacred body of IESVS, moſt ſacrilegiouſly vſed, with darkneſſe, as with a veyle. One Starre ſhewed the glory of the LORD at his natiuitie; but the moſt glorious Starre perform'd that ſeruice at the time of his death. Neither was this darkneſſe euer better reſembled, then by the darknes which once inuolued the land of Ægypt; only with this difference: At that time, darknes was ouer the land of Ægypt, but not ouer *Goſan*, where the Iewes did inhabit; at this time, the land of the Iewes onely was darkned, other Countries remained light.

At that time the true light was among the Iewes; ſince this time, they haue beene the greateſt ſtrangers to it.

And at the end of this darknes, when IESVS cryed with a loud voyce and yeelded vp his Spirit, the earth trembled: whereby *Auguſtine* ſaith, diuers Cities in *Aſia* were ouerthrowne. For as at the giuing of the Law of *Moſes*, Mount *Sinai* trembled exceedingly, and was couered with a thick cloud and with ſmoke; ſo at the finiſhing of this Law, and at the beginning

Exod. 19.

ginning of the Law of grace; the earth in like ſort trembled, and was couered with darkneſſe; by reaſon of the manifeſt preſence of the Almightie, and the greatneſſe of the worke then in hand. The rocks alſo did rend: whereof in the land of *Iewry*, in the kingdome of *Damaſco*, and in the Mountaines of *Arabia*, mention remaines vntill this day. Whereby was ſignified, that as the bloud of a Goat is of power to diſſolue the hardeſt Adamant; ſo the bloud then ſhed, would either mollifie or breake the moſt flinty hearts in the world.

Therefore doe not thinke (O ye Iewes) that as his life doth end, ſo you haue alſo extingunſhed his power; he that hath laid down his life, retaineth power both in the heauens and vpon the whole earth: and it is a leſſe matter for him to riſe againe, then it was to ſuffer himſelfe to dye. You cannot ſay, that theſe things which hapned at the very inſtant of his death, were done by any ordinary meanes. Wherevpon you muſt acknowledge, either in him diuine Maieſty, or diueliſh malice in your ſelues. VI.

You were maliciouſly bent againſt him, indeed. But if all men in the world ſhould oppoſe againſt him; you ſee by what meanes he is able to declare, both his glory and his power. When no man either durſt or would open his mouth in his defence; hee did but aduance his voyce, and fiue great & terrible tongues did ſpeake for him. *The Sunne*, which is the liuely lampe of the world; *the earth*; *the Rockes*; *the veile of the Temple*; and *the dead*. When all men were ſilent; the elements, the ſtones, the dead did ſpeake: they all

all preached his mercies, and thundered forth his threats.

VII. O good IESV! it was a great voice, indeed, whereat the principall powers of heauen, earth, and hell did ſhake; which did aſtoniſh both the liuing and the dead. As the cry of our ſins did reach vnto the iuſtice of thy FATHER, ſo did thy voice reach vnto his mercy. Thou didſt cry with a great voice, to call the liuing, and ſummon the dead; that if any ſhould loſe himſelfe, if any would not be conuerted to thee; it ſhould not be becauſe he was not called, but becauſe he would not come.

But woe be to euery ſoule, which is not conuerted, which will not come: woe be to euery ſoule, which VIII. is not moued at this mighty voice. O crucified IESV! haue mercy vpon me, poore ſinner, proſtrate before thee; and let my humble voice enter into thine eares, that thy mighty voice may ſinke into my ſoule. Giue vnto me a true touch at theſe thy ſufferings, both of compaſſion (as it is reaſon that the members ſhould condole with the Head) and alſo of feare: That my minde be not more heauy then the earth, which did tremble; that my heart bee not more hard then the ſtones, which did cleaue; & that my ſoule be not more ſleepy then the dead, which did ariſe at the power of IX. thy Paſſion. O great REDEEMER of the world! if all creatures did feare thee, hanging vpon the Croſſe, what will they doe when thou ſhalt come to Iudgement? If thou wert ſo potent in thy greateſt debilitie, what wilt thou be in thy greateſt glory? If theſe effects did accompany the worke of thy mercy, and the

the voice of thy loue, wherewith thou didſt call all men to come vnto thee; what will the worke of thy iuſtice doe, and the voice of thy fury: *Depart from me, ye curſed, into euerlaſting fire!*

I am much afraid, O good IESV! of the ſtrict accompt wherewith I ſhall bee charged at that day, what aduantage I haue made of thy bloud; whereof I ſhall yeeld a ſlender reckoning, ſeeing I haue ſcarce retained it in memory. Becauſe, ſo much as I doe loue and cheriſh my ſelfe, ſo much doe I forget thee; and it is no leſſe fault, not to make profit of thy bloud, then it was to ſhed it. Sweet SAVIOVR, let thy precious bloud alwayes ſtreame within my ſoule, that all my thoughts may be bathed therein; let all actions be to me, either valuable or vile, according as they participate thereof. Let mee be carefull for nothing more, then that I be not carefull for my ſelfe, in matters of this life; let mee feare thy iuſtice now, that I may be confident in thy mercies. X.

But returne a little, O my ſoule! and *weigh* two points which lye in the *way*. One, that whereas men doe naturally dye by degrees; whereas both their ſpirit and their ſpeech doth firſt faint, and then faile; euen in ſuch as haue the vſe of ſpeech vntill their laſt breath: thy SAVIOVR at the very inſtant of his death, cryed with ſo ſtrong a voice, that the Centurion was much aſtonied thereat. The other is, that he dyed much ſooner then was vſuall by that kinde of puniſhment; whereat *Pilate* maruelled, and which he would not eaſily beleeue. For whereas many hanged three dayes vpon the Croſſe before they dyed; XI. *Mat.15.39* *Mat.15.44*

thy SAVIOVR dyed in leſſe then three houres. And what other thing can bee inferred hereof, but that he yeelded his Spirit, not vpon any naturall cauſe, not by the cruell lingring torments of the Croſſe; not by conſtraint of his enemies, or of death, or of the Diuell? But that the moment of his death was in his owne power; and that he did voluntarily lay downe his life, and commit and commend his ſoule to his FATHER; euen when he would, euen when he had accompliſhed his charge; when hee had finiſhed all things that were neceſſarie, both to deliuer vs from death, and to purchaſe for vs eternall life. Alſo that he dyed not without ſence of death; that his forces did not ſo diminiſh by degrees, as in the end hee was ſenſeleſſe of his torments: but that he retained both his courage and ſtrength, to the laſt point and period of his life; that from the beginning of his Paſſion, vntill the very end, hee had a full feeling of his FATHERS wrath; that he accompliſhed the worke of our Redemption entirely; that he did ſo drinke of his bitter potion, as no dregges, no drops remained behinde. Oh that we could in like ſort perfectly accompliſh thoſe workes which pertaine either to his honour, or to the ſaluation of our ſoules; or at the leaſt that our imperfection in accompliſhment could be ſo ſufficiently ſupplyed with griefe, as our humility might in ſom ſort make vp the defects of our deuotiõ!

XII. Now in that the veyle, which did hang in the midſt of the Temple, did alſo rend from the top to the bottome; what can the obſtinate Iewes pretend, that all their myſteries are not laid open? that all their ſignes

ſignes are not verified? that all their ceremonies are not at an end?

What other voice could more really ratifie theſe words of our SAVIOVR; *It is finiſhed?* Our SAVIOVR proclaimed vpon the Croſſe; *It is finiſhed:* the veile of the Temple anſwered, *Amen.* This *conſummation* was a *conſumption* of all the ceremonies of the Law; becauſe types and figures are aboliſhed, when the truth doth manifeſtly appeare. *Conſummatum eſt.*

By the death of CHRIST the Courtaine was withdrawne and the entrance was opened for all into the moſt holy place; euen into the celeſtiall Citie. As the High Prieſt tore his garments at the condemnation of IESVS, ſo at his death the veſture of the Temple was alſo torne: both foreſhewing what was to enſue, both to the Prieſthood and to the Temple. The veile of the Temple was torne at the death of CHRIST, and the Temple it ſelfe was beaten downe in ſhort time after: and could neuer ſince, nor euer ſhall bee againe repaired. The Temple in ſhort time after was finally deſtroyed, and therewith alſo their ſacrifices did expire: becauſe it was not lawfull to offer ſacrifice in any other place then in the Temple at *Hieruſalem.* And ſo the tranſgreſſors of the Law, by killing the Giuer of the Law, haue diſcouered the ſecrets, and finiſhed the ſacrifices and ceremonies of the Law. They may ſtill ſeparate themſelues with the veile of malice, or of ignorance, or happely of opinion of great knowledge; but with the veile of the Temple, or of the Law, they cannot: they cannot couer themſelues with the vaine veile of

the Law, in murthering the Author of the Law. Hee will not any longer bee couered with ceremonies, figures and ſhadowes, as in time of the Law: The veile of the Law cannot now couer him; who did hang naked, becauſe he would be ſeene.

O! how happy are we who haue IESVS CHRIST for our GOD; whoſe pleaſure is, that nothing ſhould be hidden. There is no God like our GOD, who ſheweth that which is ſecret, and openeth that which is ſhut; who inſtructeth vs, what is neceſſarie, and what is needleſſe, either to doe, or to auoid. What deſireſt thou, O my ſoule, to ſee of him, which hee hath not manifeſted to thee? If thou wilt ſee his workes, looke vpon the world; if thou wilt ſee his will, reade the Goſpell. Hee hath not onely ſhewne thee his fleſh, but hath opened alſo his heart vnto thee. He was borne in a common Inne, that all might make reſort vnto him; hee ſuffered vpon an open Mount, that all might ſet their ſight vpon him.

XIII. O my REDEEMER! rend from my heart the veile of careleſneſſe and contempt, that I may bend it to behold the ſecrets which thou haſt opened. Teare from my ſoule the vile veile of excuſes; that I may lay my offences open before thee; and not ſeek pretenſes to couer or conceale them: otherwiſe, when death ſhall rend open the veile of my life, they ſhall be reuealed to all the world. Breake alſo the veile of groſſe dulneſſe from my vnderſtanding: for ſo long as my ſoule ſhall be couered therewith, it is impoſſible for me to ſee thee.

And thus the rending of the veile, is a teſtimonie to

to vs, that the Law is accompliſhed; that all the figures thereof are vaniſhed and determined by the Truth. The Ceremoniall Law our SAVIOVR hath *abrogated*; he hath *derogated* from the Iudiciall Law; onely the Morall Law he hath *prorogated*: But yet hath hee freed vs, as from the ſtrict obſeruation, ſo from the ſeuere ſentence thereof. As his will is his worke; ſo our affections he often accepteth for effects.

XIIII. But, O good IESV! O great REDEEMER of ſoules! What (beſides their ſences) doth more euidently conuince the malice of the Iewes in denying the Reſurrection, then that not onely in thy life thou didſt raiſe *Lazarus*, who had been buried foure dayes in his graue; but that at thy death, thou didſt reſtore many to life, who had lien buried in their proper aſhes many ages before? Could it bee more hard for thee to reuiue thy ſelfe then others? Thy ſelfe newly dead, then others who had been diſſolued into duſt? what greater teſtimony alſo can we deſire, that death was put to death, by the force of thy death; then that many bodies, which death had vnder the key of his power, by thy death did riſe out of their graues? For if they had been ſtill ſubiect to death, they could neuer haue brake from his arreſt.

O glorious death! which tooke life from death. Who would euer haue expected, that one death could haue ſlaine another? Who did euer ſee before, a man faſt bound, vanquiſh one who was at libertie? a naked man, one apparelled and armed? a wounded man, one who was ſound? a dead man, one who was in life? Oh! how preſently would'ſt thou make proofe of the

value of thy bloud? and how farre the force of thy death did extend? ſeeing that vpon the Croſſe thou didſt giue to the Thiefe glory, and life vnto the dead? What is not he able to doe, who giueth glory to the dying, and life to the dead? He will neuer take away life from thoſe that liue, who came to reſtore the dead to life.

Finally, as thou didſt manifeſt thy diuine working, in that the High Prieſt, who conſulted againſt thee, did propheſie that thou ſhouldeſt dye for the people: in that *Iudas*, who betrayed thee, did acknowledge thee to bee Innocent: in that *Pilate*, who condemned thee, declared that hee found no fault in thee: ſo didſt thou the like, in that the Centurion, who watched thee, confeſſed that thou

XV. wert the SONNE of GOD. Hereby wee may plainely ſee the weakeneſſe both of our iudgement, and of our power; becauſe that which man doth *purpoſe* for one end, thou doeſt oftentimes *diſpoſe* to another. When *Pharaoh* ſaid, *Come, let vs worke wiſely*; then did his fooliſhneſſe moſt appeare: and when the Iewes ſuppoſed to deale moſt ſure againſt thee, then was their deuice moſt of all diſappointed. For they procured the Centurion to guard thee: but

XVI. thou didſt vſe him to confeſſe thee. He confeſſed that thou wert Man: (*This man*) hee confeſſed that thou wert GOD (*was the Sonne of* GOD:) he confeſſed that thou wert iuſt, (*This was a iuſt man*) He confeſſed thy diuinitie, thy humanitie, and thy innocencie; which is ſo high and perfect a confeſſion, that the Angels haue not more to acknowledge, nor men to beleeue.

Exod. 1. 10.

O Bleſſed SAVIOVR! how effectuall was thy prayer for thy Tormentors? how preſently did the vertue of thy bloud appeare? In that not onely the Centurion, but all his company, were firſt exceedingly attached with feare; then glorified GOD; laſtly, made this open confeſſion of thee: yea, all the multitude ſmote their breſts, and with ſilent ſorrow and admiration departed: which doubtleſſe did worke profitable effects in many. O my GOD! what doubt can dazle my aſſurance in thee? How ſhall not thy grace be ſufficient for me, which was thus powerfull for thy executioners? LORD, pierce my ſoule with thy feare; which, as it is *the beginning of Wiſedome*, ſo from it our conuerſion moſt commonly doth moue. From *Feare*, grant that I may aduance to *glorifie* GOD; which is the chiefe fruite of the Croſſe vpon earth, and the high office of Angels in heauen. Laſtly grant, that as *with my heart I beleeue to righteouſneſſe*; So *with my mouth I may confeſſe to ſaluation*. That I may alwaies acknowledge thee to bee GOD; who wert ſo defiled vpon the Croſſe, that thou couldſt hardly be knowne to be a man. *Rom.10.*

Now the malice of the executioners was ſo implacable againſt IESVS, that this cruell death was not ſufficient to aſſwage it; but after hee had voluntarily laid downe his life and ſoule for vs, one of them (violating the law of mercy, againſt him, who neuer violated the law of iuſtice) ſtrook him into the ſide with a Speare, and forthwith guſhed out water and bloud; water to cleanſe, and bloud to cure all our infirmities: water to cleanſe vs from our ſinnes, bloud to confirme

vs in righteouſneſſe and grace.

O moſt vnſearchable! O moſt infallible prouidence of GOD! by how ſecret, vnſeene, vnperceiuable, by how contrary meanes (in regard of vs) didſt thou attaine thy appointed end? The Iewes obtained of *Pilate*, that the legs of IESVS ſhould be broken, both to haſten and aggrauate thereby his death; but they had no commiſſion to pierce his ſide. Certainly, if they had not obtained, that the legs of IESVS ſhould be broken; If the legges of the theeues, who were crucified with him, had not bin broken; the accompliſhment of the Propheſie had not beene ſo conſpicuous as now it is: *that a bone of him ſhould not be broken.* Verily, O ye Iewes! ſeeing you wanted the power to breake his legs after death, it is euident that hee ſuffered nothing from you in this life, but that which his FATHERS Iuſtice, and his owne obedience made him willing to ſuffer. His body in his life was battered, bruiſed and *broken for vs*; as well by outward torments, as by inward dolors: but after death, *The* LORD *preſerued all his bones, ſo that not one of them was broken.*

Exo. 12. 46. Num. 9. 12. 1 Cor. 11. 24 Pſal. 34. 19.

And in that you could not breake the bones of his body, imagine not (O ye Iewes) that you can euer be able to breake the ſoliditie and ſtrength of his diuine Spirit; either in himſelfe, or in regard of vs. For himſelfe, hee put off our infirmities by his death, to enter into his FATHERS glory. In regard of his members, they are ſo farre from being enfeebled, that it is from his death whence they draw life.

Acts 17. 3.

But wherefore did they pierce his ſide? For two principall

principall reaſons. *Firſt*, that another Scripture might be fulfilled; *They ſhall looke vpon him whom they haue pierced.* Zac.12.11.

Secondly, to make his death without all queſtion: which if it had bin doubtfull, his Reſurrection alſo had remained doubtfull; which is the greateſt aſſurance that we can haue, both of our reſurrection and glory with him. And therefore becauſe the wounds of his hands and feet were not mortall, hee was pierced into the ſide with a Lance; which (in caſe he had not beene dead before) muſt needs haue determined his life. For the ſide of our SAVIOVR was not lightly pierced, but it was opened with a wound ſo wide and ſo deepe, that Saint *Thomas* afterward did put thereinto his hand. Into the wounds of his hands and of his feete he put his finger: but into the wound of his ſide, he put his hand.

And beſides, this ſtroke was directly vpon our SAVIOVRS heart; for it brake the filme which inuolueth the heart, & naturally conteineth water (to coole the boiling heat of the heart) mixed with the pureſt arteriall bloud. This heart bloud & water vvas then lanced foorth (euery drop) vnto vs; conteining the true ſubſtance both of the ceremonies of the Law, and Sacraments of the Goſpell. Pericardiū.

O bleſſed ſtreame! wherof one ſmall drop is ſufficiēt to ſatisfie all our thirſt; whereof, if one ſmall drop had falne into hell, all the damned might therby haue beene ſaued. Verely, if there were ten thouſand millions of worlds, and all ſhould embrace this Redemption, here were largely enough for all.

Weepe now no more, O my ſoule! but reioyce and

ſing praiſes; for now the gates of Hell are beaten downe, and the chaines of Death are broken. Now is the Cherubin, who kept the entrance into Paradiſe with a fiery ſword, remooued from his charge: CHRIST hath receiued the wound of that ſword, the water which iſſued out of his ſide, hath quenched that fire. Now is the port of righteouſneſſe opened: as by man came death, ſo now by man came life into the world. This is the houre which was ſo often promiſed, ſo many wayes prefigured, ſo long expected, ſo much deſired. By this worke, the wrath of GOD is appeaſed, the heauens are repaired, the earth is renued; our ſinnes are cleanſed, our enemies vanquiſhed, and our ſoules deliuered. His ſweat was as the ſweate of a painfull labourer, to gather in the Harueſt; his wounds were as the wounds of a valiant Commander to atchieue victory.

XXI. And although this combate was coſtly to him, yet was it gratefull to his FATHER, and to vs profitable. It is more glorious to himſelfe, that he reigneth in heauen; but it is more healthfull to vs, that he did hang vpon the Croſſe. To him, this was a day of the fierceneſſe of GODS wrath; but to vs, it was a day of the fulneſſe of his fauour. In reſpect of that hee ſuffered, this was indeed a heauy day; but in reſpect of that he obtained for vs, it was a day of ſaluation. For it doth not onely free vs from that puniſhment which by our ſinnes we had incurred; but it doth reſtore vs to that happy ſtate whereof we were diſſeized by our ſinnes. By his death, as hee was our Sacrifice, we are acquitted from deſtruction; by his death,

as

as he was our High Prieſt (for he was both our ſacrifice and our Prieſt) we are aduanced to a moſt happy condition: Not the ſame whereof wee were diſpoſſeſſed by our ſinnes, but to a farre more excellent eſtate. Our ſinnes diſpoſſeſſed vs of Paradiſe vpon earth; but his death doth intitle vs to the Kingdome of Heauen. His bloud is not only the bloud of remiſſion, to diſcharge vs of our ſinnes: but it is alſo the bloud of the Teſtament, to bequeath to vs the inheritance of heauen. XXII.

Hayle, holy wound of my SAVIOVRS ſide, the entrance of his heart, the iſſue of his loue. Haile, holy Riuer of Paradiſe; the veine of liuing water, the true treaſure of the Church. Haile, O window of the heauenly Arke; whereinto whoſoeuer entreth, ſhall eſcape the vniuerſall inundation of GODS wrath. Open to me this gate, O LORD! and receiue me into thy boſome to dwell; euen into the ſecret cloſet of thy loue. I adore thee, O my LORD IESVS CHRIST! the King of glory, the Prince of Peace, the eternall vertue and wiſedome of the FATHER. I adore thee, the ioy of Heauen, the hope of earth, the life and light of all the world: the eaſe of the oppreſſed, the comfort of the afflicted, the Aduocate of ſinners, the ioy of the Iuſt. I adore thee, the great REDEEMER of mankinde, the Peace-offering, the acceptable Sacrifice; who by expence of thy bloud, haſt inclined thy FATHER to looke vpon our miſeries, and heare our cryes. XXIII.

O heire of heauen! O the glory of the bleſſed! what loue is this which thou beareſt to the world,

that for it thou ſhouldſt not loue thy ſelfe? that thou wouldeſt loſe thy life for thoſe, who hated thee to the death? Thy bleſſed body was made an Anuile; all thy ſenſes, all thy members were loaden with blowes; no part was left vnſmitten, in working out the ſaluation of thine enemies. Before thy death, thy skin and thy fleſh were torn with whips, thy head rent with thornes, thy hands and thy feete wounded with nayles: now after thy death, thy heart and thy bowels were pierced with a ſpeare. By which wound the remainder of thy bloud was wholly drained. This is a high myſterie, all words forſake vs, it cannot be expreſſed ſo liuely as it ſhould. In ſilence, we may both admire and adore it: but not our words, not our thoughts can reach vnto it.

XXIV.

What worthy thankes then can wee giue vnto thee (O bleſſed SAVIOVR) vvho wert plunged in this myre of miſeries, to draw our ſoules out of the myre of ſinne? Thou didſt buy our ſoules, with the price of thy bloud: and if any thing could haue been more precious, a more precious thing thou wouldeſt haue giuen for vs. But what quantitie of his bloud did hee giue? O my ſoule! diſpute not whether it were little or much, ſeeing hee hath giuen for thee all that hee had. He hath powred forth his bloud to thee without count, and wilt thou haue a reckoning of it? hee gaue it not in that meaſure, becauſe hee would giue no more; but becauſe he had no more to giue.

XXV.

XXVI.

O moſt liberall LORD! how prodigall wert thou of thy precious bloud? If thou wouldeſt haue paid for vs according to our worth, if thou hadſt eſteemed vs no bet-

better thē our merit, it is certain, that of one drop halfe had been too much: but to manifeſt thy loue, and to make our Redemption the more abundant, thou didſt powre forth euery drop vnto vs. One drop of thy bleſſed bloud would haue beene a large price for all things, in heauen & in earth; and yet wouldſt not thou for our ſake, reſerue one drop thereof to thy ſelfe.

O moſt liberal LORD! thou haſt bound me to thee in a double debt; both for giuing thy ſoule to death for me, and for reſtoring mine to life. For reſtoring my ſoule, I haue nothing but the ſame which I can iuſtly giue thee; but for giuing thy ſweet ſoule to death for mee, there is nothing in man which can worthily be rendered. The heauen, the earth, and all the furniture, are leſſe then nothing in compariſon thereof. We can but loue thee, we can but laud thee; and this we cannot doe but by thy gift. Helpe mee therefore, O louing LORD! that I may bee able to loue and laud thee; that I may dye to my ſelfe and to all Creatures, for loue of thee: that my ſoule may adhere onely to thee, vpon whom onely her forces depend. Open my mouth (O LORD) to praiſe thee; who haſt opened ſo many mouthes, as thou haſt receiued wounds, to pray vnto thy FATHER for me. XXVII

I adore thee, O my ſtrength and my REDEEMER! I repoſe all my confidence in thee; all my deſires (after my imperfect manner) aſpire vnto thee. I bowe my ſoule to thy bleſſed Paſſion, and with reuerence I ſalute thy Roſie wounds. I adore thy bloud, thy death, thy buriall, thy victorious Reſurrection, thy Aſcenſion into glory: By theſe I am refreſhed; from

theſe I draw the breath of life. O my SAVIOVR! I deſire thee onely, I offer my ſelfe wholly to thee. I want nothing, I wiſh nothing but onely thee; for thou alone art ſufficient for me. Thou art my King, thou art my Lord, my Teacher, my Gouernour, my Father; the Paradiſe of my heart, the neſt wherein my ſoule reſteth, the hauen wherein it is ſaued, the glaſſe wherein it beholdeth it ſelfe; the ſtaffe whereby it ſtayeth, the ſtone whereon it ſtandeth, the treaſure whereto it truſteth. Who is ſo liberall as he, who hath giuen himſelfe for ſo vile a creature? who is ſo louing as he, who hath not ſpared himſelfe for his very enemies?

O moſt liberall and louing LORD! who deſpiſeſt none, that come vnto thee; but doeſt rather help him; but doeſt rather preuent him; but rather doeſt accompany him, doeſt follow him, doeſt leade, doeſt draw him in the way. Receiue my looſe, my loſt ſoule, which ſeeketh after thee; raiſe mee, by the vertue of thy Paſſion, from the death of ſinne: and by the ſame vertue indue me with wiſedome and ſtrength; that by the one I may preuent, and by the other reſiſt the attempts of my moſt dangerous enemies; the fleſh, the world, and the diuell. The fleſh, idle and voluptuous; the world, vaine and curious; the diuell, ſubtill and malicious. Grant vnto me, by the ſame vertue, I beſeech thee, that the yoke of thy commandements may be ſweet, and the burthen of thy Croſſe light vnto me: that I may contemne the tranſitorie trifles of this world: that I may not weakely yeeld either to the calamities or pleaſures of this life: but that with

with a conſtant and vnmoueable minde, I may *beare* the one, and *forbeare* the other.

NOw all this was done againſt IESVS, vpon the day of the preparatiõ of the Paſſeouer, according to the corrupt tradition of the *Iewes*; for IESVS, who moſt punctually obſerued the Law, had eaten the Paſſeouer the day before. And, becauſe the day following was an high Sabbath; and the Law had ordained, that the body of an offender ſhould not hang all night vpon the Tree: the Iewes deſired of *Pilate*, that the crucified bodies might bee taken from the Croſſe: being very ſcrupulous in ordinarie matters, but of wide and broken conſciences in matters of more weight. Againſt IESVS they made particular ſuite, that his ſepulchre ſhould be made ſure for three dayes, leſt his body might be taken away: becauſe he had ſaid, that within three dayes he would riſe againe to life. Deu. 21. 23 XXVIII.

So they buried him in a Garden: that as in a Garden ſinne began; as in a Garden he began his Paſſion for ſinne; ſo in a Garden hee would conclude his great worke, & from a Garden (as a Plant ſet into the earth) ariſe to life. This Garden was cloſe adioyning to the Citie: whereby the prouidence of GOD did cut off many cauils and doubts, which might haue been framed; in caſe his body had been either remoued farre off, or ſecretly buried, or left abroad.

In this Garden *Ioſeph* of *Arimathea*, in his life time had framed his Tombe; which doubtleſſe hee did, to put himſelfe in remembrance of death, in the very XXIX.

very middeſt of his delights. But the entombing of the body of IESVS in this Garden, ſhould in the middeſt of our ſweeteſt pleaſures, hold vs mindfull of his death. Becauſe as pleaſures are moſt powerfull to *prouoke* vs to ſinne; ſo the remembrance of CHRISTS death is of greateſt force to *reuoke* vs from the ſame.

XXX. His body was richly addreſſed to the funerall, that
Eſay 53. 9. the propheſie of him might be fulfilled: *His graue ſhall be with the rich at his death.* And further, to manifeſt that which hee ſpake vpon the Croſſe: that hee
It is finiſhed. had accompliſhed his charge; that the terrible tempeſt of his ſufferings had beene fully borne; and that his honour and eſtimation was then to enſue. To inſtruct vs alſo, that the difference betweene man and beaſt, doth not determine with our liues; but that the dead are to be vſed with honeſt reſpect. Not only out of particular affection of kindneſſe or of bloud; not onely out of generall humanitie, engraued by the finger of nature in all men; but alſo out of Chriſtian dutie: Partly in regard of many graces, imparted to the bodies of men in this life; and partly to teſtifie our faith of the Reſurrection, and hope of his glory in the life to come.

XXXI. *Further*, his body was repoſed in a new Sepulchre, wherein no dead body had been laid before. To the end that his enemies ſhould not ſuſpect or ſurmiſe, that he raiſed ſome other to life (as did the dead body
2. *Reg.* 13. 21. of *Elizeus*) and not himſelfe.

XXXII *Laſtly*, they ſtopped the mouth of the Sepulchre with a maſſie ſtone, which could not without great force

force and noiſe bee rowled away. They ſealed this ſtone, and ſet a guard of their owne men at armes about it; to make ſure (as they ſuppoſed) that his body ſhould not bee taken away. But as it vſually falleth, that the greateſt enemies of the Truth, are the greateſt meanes to aduance it; ſo theſe ſeales and guards did more euidently ſeale vnto vs the Reſurrection of IESVS, then all the other circumſtances beſides. They did euidently declare, that he was not carried to the Sepulchre as a priſoner, as a captiue of death; but that as a Victor hee purſued death, to his cauerne and fort; namely, the graue: and there gaue him ſo deadly a wound, that hee ſhould bee no more death, but the entrance to life.

But, when hee who would not deſcend from the Croſſe, did riſe out of his graue; when hee had broken the chaines of death; when hee was returned with *Daniel*, out of the Lyons den; and with *Ionas* out of the Whales belly: they corrupted the Watch to giue forth, that whileſt they ſlept, his Diſciples came and ſtole him away. And this was the accompliſhment of their malice; this did ſet them altogether without excuſe. This is alſo the nature of ſinners in a deſperate degree, who in deſpight of GOD and their conſcience, will not feare to offend: whatſoeuer ſinne they are not able by ſome colour to defend, they will endeuour by any other ſinne to conceale.

But, O good GOD! how blind is malice? what is ſo abſurd? what ſo ſenſeleſſe? what will it not ſay XXXIV.

and doe, either to *attaine* or *maintaine* ſome poiſonous purpoſe? For if the Diſciples had ſtolne away the body of IESVS, to what end ſhould the clothes haue been left? to whom did they more properly pertaine, then to the body that was enfolded in them? Is it probable, O yee ſteele-necked Iewes! that any Thiefe would haue been ſo religious as to haue ſtolne the body, and left the cloathes? would any haue bin ſo aduenturous, as to haue ſtayed the taking them off, and the orderly folding and placing them together, whileſt the watch ſlept round about them? all men know, that Myrrh maketh linnen to cleaue no leſſe faſt, then Pitch or Glue. And what pleaſure, what leaſure can wee imagine that the Diſciples ſhould haue, in ſtaying to diſſolue this glutinous ſubſtance? to leaue behinde them this cloſe-cleauing cloth? and to beare away the body rather naked, then couered? Theft, deceit, a guilty conſcience, alwayes doubteth want of time; it diſpatcheth haſtily; it hath no leiſure to place things in order; it euer worketh in extreme feare. Could the Diſciples be any wayes ſecure, that whileſt the ſeales were broken, the ſtone remooued from the mouth of the Tombe, the body vncaſed, the linnen folded and orderly diſpoſed, all the Watch would continue in ſleepe? Aſſuredly, if the body had beene ſtolne, the linnen and the Myrrh (being matters, not eaſie to be left, and of great worth to bee carried away) would neuer haue beene taken off, would neuer haue beene laid and left in ſo good order.

Your ſelues did ſee, that when hee was ſtripped at the

the Croſſe, his apparell did ſo cleaue to his battered backe (by reaſon of the congealing of his bloud) that they could not be pulled off, without tearing away many parts of the skinne. But look vpon the myrrhed cloathes, of a farre more cleauing nature then his bloud, and declare vnto vs, what ſuch tokens of violent pulling off you did eſpy. Aſſure your ſelues, O yee ſtiffe-ſtomaked Iewes! that ſuch a mangled body could neuer haue beene vnwrapped out of myrrhed cloathes, in great haſte, without any light, with no great helpe; but many remnants both of skinne and bruiſed fleſh would haue appeared. But what ſuch teſtimonie did any of you finde? what ſuch teſtimonie did any of you expreſſe? Can any man beleeue that you would either omit to enquire after ſuch a circumſtance, or elſe conceale it, if it had been found? Verily, in that you did not ſpeake thereof, your owne ſilence; in that you could not, the inuincible Truth doth vtterly condemne you.

PARAG. XIII.

Againe of the grieuouſneſſe of ſinne, and what meanes GOD vſeth to withdraw vs from the ſame.

1. AN inference of GODS iuſtice.
2. The converſation which GOD expecteth from vs.

3. *The punishments that are appointed for the wicked.*

4. *The manifold meanes which* God *vseth for our conuersion.*

5. *The first meanes is the Law of Nature.*

6. *Of the naked nature of vertue and vice.*

7. *Of the feare wherewith sinners are afflicted.*

8. *Of the shame which doth attend vpon sinne.*

9. *Of the remorse of Conscience.*

10. *The second meanes to withdraw vs from sinne, is the holy Scriptures.*

11. *The Scriptures were formerly written in the booke of Nature.*

12. *Three naturall principles of the iudgement of* God.

13. *The third meanes to draw vs from sinne, are the positiue lawes of euery State.*

14. *The fourth meanes are the instructions and examples, which* God *hath giuen vs.*

15. *The secret meanes which* God *vseth to retaine vs from sinne.*

16. *The Sacraments are a meane to stay vs from sinne.*

17. *The prayers of all the faithfull doe labour for vs to this end.*

18. *All creatures are meanes to dissuade vs from sinne.*

19. *The flatteries and smoothings of sinne.*

20. God *is the same in iustice that euer he hath beene.*

21. *Sinne is more odious to* God *then the Diuell.*

22. *The*

22. *The Diuell is an excellent creature, if it were not for ſinne.*

23. *Wherefore ſinne is moſt deteſtable to* God.

24. *Two principall cauſes of ſinne.*

25. *The forbearance of* God, *is no diſcharge.*

26. *The way to heauen is narrow and hard.*

27. *Nothing can be ſaid in* God, *either greater or leſſer.*

28. God's *workes of Iuſtice ſeeme to exceede his workes of mercy.*

29. *Our knowledge of* God's *iudgements maketh vs without excuſe.*

30. *No pleaſure to bee taken, vntill wee bee reconciled to* God.

31. *Delay is not the weakeſt thred in the Diuels net.*

32. *An acknowledgement of a ſinfull life.*

33. *By ſinnes we incurre the enmity of all creatures.*

34. *The cry of all creatures againſt a ſinner.*

35. *The pleaſures which the creatures doe to a ſinner, are onely to aggrauate his puniſhment.*

36. *The refuge of a diſtreſſed ſinner.*

37. *Three things doe ſtrictly hold vs obliged to* Christ.

38. *The ſweetneſſe of hope.*

39. *Two things excuſe our boldneſſe in comming to* Christ.

40. *How we muſt preſent our ſelues vnto* Christ.

NOw then, ſecure ſinner, ſummon thy ſenſes a little together, and as Saint *Paul* in this manner argueth againſt vs: *If* GOD *ſpared not the naturall branches, be not high-minded, but feare, and take heed, leſt hee ſpare not thee.* Euen ſo make thou the like inference againſt thy ſelfe: If GOD thus ſeuerely puniſhed his Angels; if *Adam* (who was his immediate workmanſhip) for one ſinne; if his dearely beloued SONNE, for the ſinnes of others; will he breake the courſe of his iuſtice for thy ſake? will hee priuiledge thee from his ordinarie proceeding, for *ſo many*, and *ſo grieuous* ſinnes, wherein thou haſt *ſo long* continued? Remember (O my ſoule) with what price, and from what miſery thou art redeemed; remember of what Head, and of what Body thou wert made a member. Hee that in mercy hath redeemed thee, will in truth iudge thee. I. If a great King ſhould take to wife a woman of baſe eſtate, and make her Queene of all his Dominions; will he not exact of her to caſt off her old attire, to leaue her former, both company and behauiour, and compoſe her ſelfe to a courtly carriage? Therefore, ſince the King of Heauen and earth, by the myſterie of his holy Incarnation, hath eſpouſed himſelfe vnto thee, and endowed thee in his whole eſtate: will it be lawfull for thee nothing to change thy life? nothing to alter thy conuerſation? II. III. But what needeth it that I reaſon this matter? It is expreſſely oracled by the Holy Ghoſt; that Death, Bloud,

Bloud, Strife, the Sword, Oppreſſion, Famine, Deſtruction, and torments are created for the wicked [a]: that GOD will raigne vpon them ſnares, fire and brimſtone, with tempeſtuous ſtormes [b]: that they ſhall not ſtand in iudgement [c]: that they ſhall bee ſcattered and conſumed [d]: that they ſhall bee caſt downe, and turned into hell [e]: that GOD ſhall breake their iawes, and daſh their teeth in their mouthes [f]: that their arme ſhall be broken, and their ſword turned into their owne bowels [g]: that they ſhall periſh and wither from the earth, and that euill ſhall hunt them to deſtruction [h]: that they ſhall be cruſhed in pieces [i]: that GOD ſhall laugh at them in the day of their deſtruction [k]: and that the righteous man ſhall not only reioyce at the reuenge that ſhall bee executed vpon them; but alſo waſh his feete in their bloud [l].

a *Eccl.* 40.
b *Pſal.* 10.
c *Pſal.* 1.
d *Pſal.* 144
e *Pſal.* 36. & *Pſal.* 9.
f *Pſal.* 58.
g *Pſal.* 10. & 37.
h *Pſal.* 140.
i *Pſal.* 2.
k *Pſal.* 37.
l *Pſal.* 58.

If all this battery will not ſerue to make a maine breach into our obſtinate ſoules, and cauſe vs to abhorre ſinne more then a ſerpent: or at leaſt to conceiue ſome feare in committing thereof (which being well nouriſhed, may in time draw vs altogether to forſake it) then we are poſſeſſed with the ſpirit of fury; then are we filled with the poyſon of Serpents; then are wee like the deafe Adder (as the Princely Prophet ſaid of wilfull ſinners) in ſtopping our eares againſt the voice of the Charmer. Namely, againſt the manifold meanes which GOD doth vſe for our conuerſion; ſome internall, ſome externall; ſome of grace, ſome of nature; ſome inſtructing the vnderſtanding; ſome inclining the will; ſome continuall, and ſome by times: the chiefeſt whereof are theſe that follow.

Pſal. 58.

IIII.

Firſt,

V. *Firſt*, the Law of Nature imprinted in our vnderſtanding, together with the inclination of our will to follow the ſame: which yeeldeth to vs ſo large a light, for our direction in the offices of this life; that Saint *Paul* accounted it ſufficient to condemne the Gentiles, who neuer receiued the Law written. By this Law we are incited to Vertue, and retained from Vice, in regard of the naked nature of them both. For

Ro. 2. & 3.

VI. ſuch is the grace and beauty of the one, that it is to be embraced; and ſuch is the baſeneſſe and deformitie of the other, that it is to bee abhorred; without any particular reſpect, either of benefit, or preiudice to our ſelues. But if this will not ſerue, then wee receiue from this Law three other more forceable effects; before ſinne as a bridle, and after ſinne as a whip: feare, ſhame, and remorſe: feare of iudgement, ſhame of men, and remorſe of conſcience.

VII. For the moſt ſenſeleſſe ſinners, the moſt prophane Infidels, as they haue by inſtinct of nature, a full perſwaſion of the iuſtice of GOD; ſo are they touched (at times) with terrour thereof. According whereto the *Wiſeman* ſaith; that the conſcience of the wicked is alwayes fearefull. And GOD himſelfe threatneth, that he will giue to the wicked; *A trembling heart, that they ſhall feare night and day, and haue no aſſurance of their liues.*

Sap. 17. 10.

Deut. 28. 65, 66.

VIII. And not onely feare, but ſhame alſo and vgly infamy attend vpon ſinne. For men beare ſuch a naturall, both auerſion from euill, and inclination to good, that they abhorre euen their own vices in other men; and are forward to praiſe thoſe vertues in other, which

which they themſelues are heauy to practiſe. So was *Adam* aſhamed ſo ſoone as he had ſinned; ſo GOD threatneth to ſend *ſhame vpon the wicked*; and ſo Saint *Paul* hath written; *What fruit had yee then of thoſe things, whereof ye are now aſhamed?* Deut.21.20 Rom.6.21.

But the remorſe of conſcience, doth more ſecretly, yet ſharpely and ſurely adhere to ſinne: Which keeping, as it were, the watch of our ſoules; before the act of ſinning, by barking warneth vs, that enemies are preſent to breake vpon vs: and after the act, by biting remembreth vs, that infernall theeues haue diſpoiled vs of the treaſure of grace, and made vs captiues to their damnable deſires. IX.

This is called by our SAVIOVR, the worme which dyeth not; and by Saint *Iohn*, the Booke whereby we ſhall be iudged. By this remorſe it happeneth, that no ſinne is without puniſhment: becauſe, euen to ſinne is a great puniſhment to ſinners. Mar.9.44. Reu.20.12.

The *ſecond* meanes which GOD hath vſed to retire vs from ſinne, are the holy Scriptures; deliuered vs by himſelfe; as liuely Regiſters of that eternall Law, which before hee had more obſcurely written, onely in the booke of Nature. X.

Theſe Scriptures are as letters of GODS loue, inuiting vs to good, and deterring vs from euill: by propounding many rewards for the one, and puniſhments for the other. Some in this life, (whereof in all ages we may obſerue pregnant examples) but moſt eſpecially in the life to come. Threatning at that time, the torments of hell; and promiſing the ioyes of heauen; to bridle our wantonneſſe by the one, and to ſpurre on our ſloth- XI.

fulneſſe by the other. Of theſe Iudgements of GOD, euen they who groped in the fogges of infidelitie, obtained a full and firme perſwaſion; receiuing from the
XII. Law of Nature three principles making good this point. Firſt, *that the ſoule of man is immortall*: Secondly, *that there is a* GOD: Thirdly, *that he is iuſt.*

XIII. A third meanes are the particular lawes and cuſtomes of euery well ordered State: whereby puniſhments are appointed for Vice, according to the qualitie thereof; and likewiſe rewards and aduancements for Vertue. Of which meanes the Apoſtle
Rom. 13. Saint *Paul* hath thus written: *Wilt thou then be without feare of the power? doe well: ſo ſhalt thou haue praiſe of the ſame: for he is the Miniſter of* GOD *for thy wealth. But if thou doeſt euill, feare; for hee beareth not the ſword for nought: for he is the Miniſter of* GOD, *to take vengeance of them that doe euill.*

XIIII. Beſides the precepts of theſe three lawes, Naturall, Diuine, and Poſitiue; GOD alſo in loue hath continually raiſed many guides to direct vs in pietie and vertue: not onely in words, filling our eares with godly perſwaſions; but alſo by example repreſenting vertue moſt liuely to our eyes. So was IESVS CHRIST as a glorious Sunne; ſo were diuers Saints in all ages, as ſo many Starres; beames of that brightneſſe, ſparkes of that fire: both to light and to leade vs (as well by exhortations as by example) thorow the darke and dangerous paſſages of this life.

XV. To theſe he hath added many ſecret meanes; without

out which all outward meanes would bee altogether vnprofitable. Namely, his ſweet and ſecret inſpirations; without which, all outward calling is like muſike to one that is deafe. Alſo the manifold gifts and graces of the holy Spirit; whereby our ſoules are both armed againſt our enemies, and adorned in the ſight of GOD. Likewiſe, the continuall guard of Angels about vs; keeping vs from many euils, and aſſiſting all our good endeuours. And generally, his prouidence ouer all his creatures. For ſeeing that hee feedeth the Fowles, and apparelleth the Flowers, in how different a degree is he more carefull ouer men?

Further, hee hath giuen vs the Sacraments of the Church; which are Conduits of grace, whereby forces are infuſed into our ſoules; to *reſiſt* vice, and to *inſiſt* in all the exerciſes of vertue. The prayers alſo, and ſupplications of all the Faithfull (by reaſon of the communion of the Church) continually beate at the gate of GODS mercy, as well for vs, as for themſelues; and doubtleſſe receiue not an empty anſwere. XVI. XVII.

Laſtly, all the creatures which GOD hath appointed for the vſe and ſeruice of man, are ſo many ſilent Sermons to exhort vs, ſo many Trumpets to ſummon vs; to lay downe our weapons of Rebellion, and to yeeld our ſelues ſeruiceable to him. Partly, by generall example of their obedience, in ſubordinating themſelues to the will of their Creator: partly, by euery particular action, wherein they are employed vpon vs. For, if they bring vs any benefit, they admoniſh vs thereby to bee reſpectiue towards their Creator, XVIII.

tor, who hath made them the meanes of imparting his goodneſſe to vs. If they croſſe vs with any calamitie, they admoniſh vs thereby of our diſobedience; which, as it firſt brought into the world, diſeaſes, dangers, death, labour, loſſe, and all other kindes of miſery and moleſtation, ſo doeth it dayly renue the ſame effects.

Goe too then (O wretched ſoule) ſnort on in the ſleepe of thy ſecuritie; ſolace thy ſelfe ſtill in thy ſweet ſinnes; and the better to deceiue thy ſelfe,
XIX. ſmooth them ouer with ſoft and tender termes. Call pride, decencie; ſurfetting, good-fellowſhip; couetouſneſſe, honeſt care; wantonneſſe, mirth; luſt, youthfulneſſe. Or with a more flat kinde of flatterie, intitle theſe and other vices with the faire names of vertue. Call pride, courage; enuy, zeale; cruelty, iuſtice; ambition, deſire of abilitie to doe good. Or if theſe colours will not take, perſwade thy ſelfe, that ſome counterfait good qualities are ſufficient to ouerſha-
XX. dow them. Will GOD be either blinded or mocked? Is he not the ſame GOD that he was from the beginning? doth he not as much hate ſinne as euer he did? doth he not loue iuſtice as well as mercy? Then aſſuredly, what account ſoeuer thou now keepeſt of the actions of thy life, thou ſhalt one day yeeld as ſeuere an account of them, as others haue done before thee. Thou ſhalt neuer be able to conceale any offence, or to ſmooth it ouer, or to ieſt it away: but the more thou doeſt forget or flatter thy ſelfe with theſe fooliſh dreames, the greater will be the waight of GODS wrath againſt thee: both for abuſing his patience, and

and contemning the mercifull meanes which hee hath vſed to withdraw thee from ſinne.

Theſe meanes, the more they are, the more they manifeſt the nature of ſinne : then which, nothing is more odious to GOD, nothing more contrarie to his nature : No, not the Diuell himſelfe. Becauſe GOD hates the Diuell for no other cauſe, but onely for ſinne : whereof if he were diſcharged, hee is a noble ſubſtance, and indued with many prerogatiues, in a farre higher degree of excellency then mortall man. But, in ſinne there is no goodneſſe, it is altogether compoſed of euill : by contagion whereof other things alſo become euill. And therefore it is moſt deteſtable to GOD, as entirely contrarie to his nature ; and as the corruption of thoſe things which he hath created. It is a dreadfull darkneſſe, which no light can illuminate : it is an extreme cold, which no heat can abate, and it is a very hatefull thing, which the infinite goodneſſe of GOD cannot make tolerable. A very hard thing alſo it ſeemeth to be, which his infinite power is vnable to doe. Such a thing is ſinne, which GOD can neither doe nor endure : wherein notwithſtanding we place all our pleaſure, and whereupon all our endeuours doe buſily beate. XXI. XXII. XXIII.

The Prophet moſt truely deſcribeth two principall cauſes of ſinne ; one, for that the ſinner praiſeth, or at the leaſt flattereth himſelfe in his deſires ; Another, for that the iudgements of GOD are not in his ſight. But if GOD hath damned many millions (O ſecure ſoule) for fewer ſinnes then thou haſt committed : if Infants and Innocents, if children vnborne haue not XXIV. *Pſal.* 10.

been ſpared; ſhall the multitude of thy grieuous ſins
XXV. neuer be ſentenced? neuer examined? If hee hath taken longer day with thee then with many other, will he therefore neuer demand his due? Aſſuredly, howſoeuer thou art deſirous to deceiue thy ſelfe, he is (as he hath profeſſed himſelfe) a hard man in exacting accounts; not onely in the principall, but for increaſe; and hath alſo a heauy hand againſt idle or euill ſeruants. The longer he permitteth thy reckoning to runne, the deeper doeſt thou diue into his debt: and the more ſlowly hee doth ſtrike, the more ſurely will he ſet his blow.

XXVI. And if it be true, that Heauen is like a *City builded*
2. Eſd. 7. 7. *vpon a broad field, and full of all good things: the entrance whereof is narrow, and in a dangerous place to fall, and there is fire at the right hand, and a deepe water at the left: and there is but one path betweene them, euen betwixt the fire and the water, ſo that there can but one man goe there.* If it be true (I ſay) which the Scripture
Mat. 7. 13. ſaith, that the way to Heauen is ſo hard, and the gate
1. Pet. 4. 18 ſo narrow, that few ſhall finde the one, and enter the other. If the very righteous ſhall hardly bee ſaued: How fearefull, how miſerable is thy eſtate (O ſilly ſoule) who plungeſt thy ſelfe in all ſorts of pleaſure? and walloweſt in all kinde both of ſecuritie and eaſe? ſo farre from labouring, that thou doeſt ſeldome buſie, either thy deſires, or thy thoughts about this paſſage.

Thinkeſt thou that GOD is more mercifull then
XXVII iuſt? Aſſuredly, no. Nothing can bee ſaid in GOD either greater or leſſe: becauſe, whatſoeuer is in him,

is

is his very ſelfe. But if thou conſider his mercy and his iuſtice by their effects, it ſeemeth that the workes of iuſtice exceed: for, *Many are called, but few are choſen.* XXVIII.

Wherefore then doeſt thou not feare? wherefore doeſt thou not tremble at thine owne condition? being (by reaſon of thy ſinfull life) in the high hatred of GOD; and hourely ſubiect to his irreuocable iudgements. Whereof the knowledge which he hath both giuen, and opened to thy vnderſtanding, is like the Letter which *Vrias* carried againſt his owne life. It ſhall leaue thee altogether without excuſe; for that thou wert ſo fully inſtructed, both of thy duty, and of thy danger; and yet didſt ſo little follow the one, and feare the other. How canſt thou not onely admit any pleaſure, but eate or ſleepe ſecurely, vntill thou haſt dis-burthened thy conſcience of that putrifaction, which will breed therein immortall wormes? vntill by true repentance thou be reconciled to GOD, and receiued againe into his protection? vntill thou be freed from the force of thine enemies, and deliuered from that deſtruction whereinto they endeuour to draw thee? Many thouſand accidents, whereof thou ſtandeſt euery minute in danger, may put thee in that caſe, as will be impoſſible to eaſe, and intolerable to endure. And yet ſtill thou delayeſt to ſtrike off delay (not the weakeſt thred in the Diuels net) in turning from thy wicked wayes, and in making ſuch account of the ſeueritie of GOD'S Iudgements, as hee by threatning the ſame would haue thee to doe. XXIX. XXX. XXXI.

O iuſt Iudge! who ſhall deliuer mee from thy ſeuere XXXII.

uere ſentence? how terrible will thine anger execute vpon mee? what power is in mee to wraſtle with thy wrath? how ſhall I bee able either to appeaſe, or auoid thy fiery fury? Alaſſe! if I examine my actions, if I weigh my wayes, if I try the ſteps that I haue troden; I ſhall finde that the whole courſe of my life hath beene a webbe of vices, a ſinke of corruption, a way full of Thornes and thiſtles; euen a froward and wilfull diſobedience againſt thee. I haue diſ-honoured thee; I haue ſinned againſt thee; I haue prouoked thy wrath, and ſtirred thee to open vpon mee the
XXXIII. cup of thy curſes. I haue offended the LORD and Creator of all things, and therewith alſo haue incurred the enmitie of all Creatures. And now (mee thinketh) they tumult vpon mee, and are all readie with clamours and curſes to fly in my face; crying with full voice in this ſort againſt me:

XXXIV. This is the Rebell who hath forſaken our common LORD, and ſought meanes to betray, and crucifie him againe. This is he who hath more regarded the deceitfull ſhewes and allurements of the Diuell, then either the benefits, or threats of Almighty GOD. This is he who hath faſtened his thoughts vpon corruptible Creatures; contemning, and ſo much as in him lyeth, vtterly aboliſhing the power, wiſedome, and goodneſſe whereby they conſiſt.

This is he who hath abuſed vs all. For whereas he ſhould haue vſed vs in the ſeruice, and for the glory of our CREATOR; hee hath applyed vs to iniury and reproch him, and to ſerue the will and pleaſure of the Diuell. He hath put his confidence in vs: hee hath

hath loued, hee hath deſired vs onely for our ſelues; hee hath ſerued our Maker onely for vs; he hath preferred vs farre before him. Neither hath hee beene content to diſhonour GOD alone, but hath caſt his poiſon vpon many beſides; alluring ſome, and animating others, to knit with him in his riotous reuolt.

Come on therefore, let vs be no longer ſeruiceable to him; but let vs bend all the forces wee haue to deſtroy him. Let vs fall vpon him by force; let vs XXXV. lay our ſelues in awayt againſt him: let all the pleaſure which wee ſeeme to doe him, bee onely to aggrauate his puniſhment; onely to increaſe the charge of his account.

Alas, miſerable wretch! what ſhall I doe? whither ſhall I turne me? where may I be either defended or hid? Almightie GOD I haue diſhonoured, and all Creatures are in his quarrell in Armes againſt me. I can finde nothing that will take my part, nothing that will pitie me: whatſoeuer I ſee, bring banners againſt me.

All things are violently bent to oppreſſe mee: yea, my owne conſcience perſecuteth me, and teareth the very entrailes within mee. Diſtreſſed and diſtracted ſinner! which way wilt thou turne? whither wilt thou goe for counſell? from whence expecteſt thou any comfort? who is the great Angell of wiſedome, whoſe pitie is equall to his power? who is hee that is called SAVIOVR, that I may runne vnto him, and call vpon his name?

It is euen hee: euen the ſame IESVS, before XXXVI. whoſe countenance I quake; euen the ſame Iudge

vnder whoſe hand I tremble. Reſume then thy confidence, O confuſed wretch! hope in him, of whom thou art afraid; follow him from whom thou wouldeſt flye; neuer *deſpaire* to *repaire* vnto IESVS. Three things doe moſt ſtrictly hold thee obliged to him: the multitude of his benefits, for which thou art to giue him thankes; the multitude of thy ſins, for which thou art to pray his pardon: and the multitude of thy infirmities and neceſſities, for which thou art continually to craue his ſupportance and ſupply. If feare perſwadeth thee, that it is preſumption to approach to ſo high a Maieſtie; anſwere for thy ſelfe, that theſe three obligations doe peremptorily impoſe that neceſſitie vpon thee.

XXXVII.

O ſweet neceſſitie! which conſtraineth thee to come, to ſpeake, to pray vnto him. O happy hope! how pleaſant is thy power? what louely lookes doeſt thou caſt vpon them, who open their armes to embrace and hold thee? what vnſpeakeable both courage and ioy, doeſt thou kindle in their hearts, who giue thee entertainment? Goe vnto him then, O diſtreſſed ſoule! neceſſitie *driueth*, hope *draweth* thee: goe, I ſay, vnto him boldly, and theſe two ſhall excuſe thee before him. Preſent thy ſelfe to him, whom proudly thou haſt prouoked; if not in innocency, yet in humilitie; if not with a cleane, yet at leaſt with a broken and contrite heart: And ſeeing by thy righteouſneſſe thou canſt not, endeuour to be ſaued by thy repentance. Behold, euen now hee knocketh at thy doore; Oh! doe not ſtay, for then hee will bee gone; and thou ſhalt not know where

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where to finde him. Ariſe, runne, and open to him; ariſe by faith, runne with hope, and open with loue. Caſt thy ſelfe at his feete, with ſuch humilitie and feare, as is anſwerable to the ſtate of ſo magnificent a King. *Cant. 5. 9.*

Let thy words wade in teares; let thy complaints be diſtinguiſhed with ſobs; and call vpon him with *importunitie*, whileſt *opportunitie* doth laſt.

A Prayer.

1. *INnocency is bold, guiltineſſe baſhfull.*
2. *Our miſeries plead for vs.*
3. *All the torments in hell, not a ſufficient puniſhment for one ſinner.*
4. *The hope and confidence of a ſinner.*
5. GOD *by beeing mercifull, declared himſelfe almighty, in ouercomming his owne wrath.*
6. *The mercies of* GOD *ſurmount all ſinnes vnmeaſurably.*
7. *Wherefore our ſinnes may encourage vs to call vpon* GOD.
8. *How we deſire* GOD *to turne away his eyes or his knowledge from our ſinnes.*
9. *How we deſire* GOD *to looke vpon our ſinnes.*
10. GOD *dealeth with ſinners not according to their deſerts, but according to their neceſſities.*

11. CHRIST *gaue example of that which hee did teach.*

12. *The deeds of* CHRIST *are larger then his words.*

13. *No goodneſſe in vs, but when* GOD *draweth vs from occaſions of euill.*

14. *By greateſt ſinners* GOD *hath greateſt glory.*

15. GOD *giueth men more then men can deſire, or vnderſtand when they haue it.*

16. *So many righteous men as there are, ſo many are the mercies of* GOD *towards them.*

17. *With the loue of* GOD *no iniquitie can abide.*

18. IESVS *the onely name of ſaluation.*

19. *Hope draweth vs to* CHRIST.

20. *Neceſſitie driueth vs vnto him.*

21. *What we haue to offer to* CHRIST.

22. *Neither can hell bee ſatisfied, nor heauen ſtraightened.*

O IESV! moſt glorious, moſt gracious LORD IESV CHRIST! I come not heere before thy preſence, to debate the tranſgreſſions which I haue done; but to offer my ſelfe guilty in ſo many faults, as it ſhall pleaſe thee to heape vpon
I. me. The innocent doth eaſily finde what to ſay for himſelfe; but to the offender, the ſting of conſcience lameth the libertie of his ſpeech; and maketh him more afraid to confeſſe his faults, then he was to commit them: eſpecially, when both the nature and number

number of his offences exceed the ordinarie expectation of mercy. O LORD IESV! my ſinnes ſo many, ſo grieuous, and ſo apparant, giue twitching teſtimonies to my owne ſoule, how little I hold of innocencie. And if I could be ſo ſottiſhly, either ſilent or blind, as not to confeſſe, or not to conceiue how impure I am: yet my miſerable eſtate, by meanes thereof, would plead before thy pitie for me.

But (O my GOD) I acknowledge my wickedneſſe; I feele what a grieuous burthen it is; how heauy, how dangerous. I am not ignorant of my ſinnes, I doe not conceale them; I ſet them euer before my eyes, that I may happily ſprinkle them with ſome teares. Alas! I haue grieuouſly offended thee, not with light faults, but with ſuch as haue been ſtaines, euen in the face of my profeſſion: I am that great enemy of thine, who (in preſence of thy diuine eyes) haue committed ſuch hainous abominations; who acknowledge my ſelfe guiltie of ſo many grieuous crimes; that although I alone ſhould endure all the torments, which both the diuels and damned perſons ſuffer in hell, yet would it not ſuffice to ſatisfie for them. II. III.

And becauſe my offences can beare no conformitie with any excuſe, I preſent my ſelfe before thee, accompanied with no other hope, thē ſuch as proceeds from the riches of thy mercy. And with ſorrow in my heart, with ſhame in my countenance, with all humbleneſſe of ſpirit I ſubmit my ſelfe to that goodneſſe, which I confeſſe I haue offended: neither debating nor doubting how farre it may extend, but re- IIII.

poſing my ſelfe abſolutely therein. Thou haſt ſaid (O louing LORD) *Come vnto me, all yee that labour, and are heauy laden, and I will eaſe you.* Loe, I come vnto thee, labouring in ſorrow, laden with ſins & miſeries. Who now ſhall eaſe me? who ſhall relieue me? who, I pray thee, but onely thou, who art ſo gentle as to offer thine ayde? O my GOD! who doeſt inuite me to come vnto thee; vouchſafe, I beſeech thee, fauourably to receiue me. For it is one of thy chiefeſt properties to forgiue, and to be mercifull: becauſe thereby thou declareſt thy ſelfe to be Almighty, in ouercomming thy proper wrath.

Mat. 11. 28.

V. There are no ſinnes which thy mercies doe not vnmeaſurably ſurmount. And therefore, although my offences are, in regard of mee, abominable; and in their owne nature, hatefull; and by any worldly either iudgement, or meanes irreparable; yet can they not beare ſuch intolerable reſpects, as thy infinite goodneſſe is not ſufficient to qualifie.

VI. O infinite goodneſſe! wherefore lookeſt thou ſo ſharpely vpon my ſinnes? wherefore doeſt thou number them? wherefore doeſt thou ſo exactly waigh them? Alaſſe! wherefore do I ſee thee angry againſt me? I confeſſe indeed, that I haue offended; I confeſſe alſo, that my offences are exceeding great; but ſhall I therefore deſpaire? neuer, but rather take courage to call vpon thee. For thy mercy is neuer out of action, and the exerciſe thereof is onely amongſt ſinners: partly in forbearing and in forgiuing them; partly, in ſuſtaining their weakeneſſe, and ſupplying their wants. Now, the greater my ſins are, the greater

VII.

is

is my neceſſitie: and the greater my neceſſitie is, the more fit am I for the right vſe and end of thy mercie, and with the more confidence may I craue the ſame. Euen as, by how much men are in greateſt miſery and diſtreſſe, ſo much the better title haue they to aske at places of hoſpitalitie and reliefe.

Who will not pitie one that is ſicke? who will not helpe one that is diſtreſſed? Come, come, ſweet Samaritane, come doe thy worke, ſhew thy nature, exerciſe thy power: the more wretched and weake I am, the more doe thou comfort and relieue me. Haue mercy vpon mee, O LORD IESVS CHRIST! haue mercy vpon me, moſt miſerable ſinner: who of my ſelfe am nothing, and by reaſon of my ſinnes, am farre worſe then nothing. Turne from my corruption thy pure eyes, which is nothing elſe but thy knowledge: for thy great mercies ſake, I ſay, turne away VIII. thy knowledge from my ſinnes. Not that knowledge whereby thou diſcerneſt and vnderſtandeſt all things, but that whereby thou doeſt either approue, or diſallow them; whereby thou approoueſt the workes of the righteous, and condemneſt the reprouable deeds of the wicked. Take no ſuch knowledge and ſight of my ſinnes, to impute them to me, to lay them to my charge; but rather bury them in obliuion, hide them rather with thy mercy. Looke, LORD, vpon the creature that thou haſt made, look vpon thine own Image; looke not vpon my ſinne, which is the image of the diuell. Or, if thou wilt not but looke vpon my IX. tranſgreſſions; doe it not as a Iudge to puniſh, but doe it as a Phyſician to cure.

O my GOD! with bended knees, and proſtrate ſoule; with all feare and reuerence, which ſo baſe a worme, loaden with his owne loathſomneſſe, is able to conceiue, I approch to thee; to the ſtreames of thy mercy, to the treaſure of thy merits. *Caſt* mee not *off*, for then am I *caſt away*: *remit* to him, who *ſubmitteth* himſelfe; let not the Diuell make a *prey* of him, who doth *pray* vnto thee; let me not periſh with the ſauing name of IESVS, with the ſweet name of *mercy* in my mouth. Let the good Shepheard reioyce, at the recouerie of his loſt ſheepe; let the ſweet louing FATHER reioyce, at the returne of his vnthriftie Sonne; who acknowledgeth himſelfe vnworthy to to be called thy Sonne, vnworthy in any meane place to ſerue thee. Caſt thy armes of compaſſion about my necke; giue mee the comfortable kiſſes of peace; caſt the cloake of thy righteouſneſſe vpon mee: let thy mercy recouer that againe, which the malice of the Diuell, and my owne madneſſe hath drawne from thee. LORD, let not my infirmities ſo much offend
X. thee, as prouoke thee to pitie. Deale not with mee according to my deſerts, but according to my neceſſities: like a good Husbandman, who beſtoweth more labour and coſt vpon barren ſoyle, then vpon that which is fruitfull: or like a good houſ-holder, who giueth to his ſick ſeruant more dainty meat then vnto the reſt; not becauſe he is more worthy, but becauſe more weake.

I grant that heretofore thou haſt often forgiuen me, and receiued me to fauour; yet forgiue and fauour me now againe; becauſe I haue againe tranſgreſſed againſt

gainſt thee. Thou haſt enioyned vs to forgiue our brother ſeuenty times ſeuen times, taking a certaine number for that which is infinite; euen ſo often as he offendeth. And wilt not thou, who art the Ocean of mercy, doe the like vnto vs? didſt thou not giue examples of all that thou didſt teach? Is thy goodnes limited? wilt thou ſpare vntill a certaine number of offences? wilt thou be exceeded in forgiuing by miſerable man? Haſt thou not ſaid, that in what houre ſoeuer a ſinner doth returne vnto thee, thou wilt not remember any of his iniquities? *Math.18.* XI. *Ezek.18.*

O the ſafety of my ſoule! loe, I am before thee, not in my owne preſumption, but in hope of thy promiſe: and ſeeing thy deeds are larger then thy words, what may I not hope of thee, who haſt promiſed ſo much? Loe, it is grieuous to mee, that ſo grieuouſly I haue beene offenſiue to thee: now ſhew thy goodneſſe in relieuing him who is ſo euill; ſhew thy greatneſſe, in ſauing him who is exceeding weake, and hath both mighty and malicious enemies againſt him. Remember not mine iniquities, lay downe thy wrath, put away my ſinne, put away the puniſhment thereof; put away alſo both occaſion and nouriſhment of the like. XII.

For, I find no goodneſſe in my ſelfe, but when thou draweſt me from occaſion of euill. O great Redeemer of mankind! loe, a great ſinner is before thee, in whom thou haſt very much to forgiue: ſhew mercy, O my SAVIOVR! for with ſuch great ſinners thou doeſt get greateſt glory. XIII.

When thou wert here in this miſerable world, thou didſt caſt out Diuels, reſtore the diſeaſed, raiſe the

dead: thy mercy was euer pardoning, thy wiſedome teaching, thy liberality giuing, thy power helping. And canſt thou now forget to be pitifull & to relieue, being in the high ſtate of thy ſtrength? Is thy nature now eſtranged from mercy, being in the very throne of mercy?

Behold, O louing LORD! how I mourne to thee in the depth of my miſeries; behold how my very ſoule is diſquieted within me. Behold, I ſtand trembling before thee, expoſing my griefe, & expecting thy grace. Caſt me not confounded from thy preſence: For who euer craued comfort of thee, and receiued confuſion? who euer ſued for thy mercy, either to his preiudice or in vaine? Surely, thou exceedeſt in thine abundant pitie, both the deſeruings, and alſo the deſires of thoſe who pray vnto thee; for thou giueſt more then men
XV. can deſire, yea, or vnderſtand when they receiue it. It was neuer heard, that any ſorrowfull ſinner departed, either heauy or empty from thee. Shall I then be the firſt? Wilt thou beare a hard hand onely towards me? or wilt thou neuer againe ſhew mercy and compaſſion?

Our Fathers truſted in thee, & thou didſt deliuer them; they hoped in thee, and were not confounded. Yea, looke how many righteous men there are, whether in hea-
XVI. uen or vpon earth, ſo many are thy great mercies and compaſſions towards them. Let them all come, & let vs aske them before thee; by whoſe merits they are ſanctified? by whoſe power they are ſaued? Surely, not one of them will glory in himſelfe; they will all cry and confeſſe: *Not vnto vs*, LORD, *not vnto vs, but*

but vnto thy name giue the praiſe, for thy mercy, & for thy truthes ſake. For we in our owne ſword poſſeſſe not the land, our owne power hath not ſaued vs; but thy right hand, & thine arme, and the light of thy countenance.

Sith therefore thou art vnchangeable; ſith I am thy thy creature ſo well as they; ſith they were ſinners ſo well as I; wherefore doeſt thou not powre likewiſe thy pitie vpon me? wherefore doeſt thou not receiue me with them to mercy? Diddeſt thou not ſhead thy bloud for vs all? are all thy merits ſpent, and none left? *Haſt thou not one bleſſing, my Father? Bleſſe mee, euen me alſo, O my Father.* O mercifull LORD GOD; I moſt humbly beſeech thee, that as thou haſt receiued innumerable ſinners, ſo thou wouldſt alſo receiue me to thy fauour, and make me righteous through thy grace. Cleanſe & purifie my heart, that all my tranſgreſſions beeing put out, it may bee a cleane table, wherin thy finger may write the law of thy loue, with which can no iniquitie abide. Gen.27.38. XVII.

O good IESV! for this thy names ſake, doe vnto me, according to thy name; thy ſweet name, thy louing name, the only name both of comfort & of happy hope to all diſtreſſed ſinners; beſide which, there is no name, whereby we may be ſaued. For what is IESVS but a SAVIOVR? Therefore, O good IESV, be indeed vnto me, as thou art in name; euen my IESVS, euen my SAVIOVR. Thou who haſt created me, doe not deſtroy me; thou who haſt redeemed me, doe not condemne me. Haue mercy vpon mee, O good IESV! according to thy great mercy; which greatly exceedeth all ſinnes, euen without compari- XVIII. Rom.10.9. Act.8.12.

ſon: According to thy vnmeaſurable mercy, whereby thou wert made man, & crucified for men; whereby thou haſt ſo loued the world, that thou gaueſt thy ſelfe to death for it. What loue, what mercy is comparable to this?

Who will deſpaire? who will diſtruſt? Haue mercy vpon me, O LORD IESV CHRIST! according to this incomprehenſible mercy, by which thou haſt taken away the ſinnes of the World, by which thou haſt redreſſed all things in heauen and in earth; according to this mercy, haue mercy vp on me.

Let not my wickedneſſe deſtroy this worke of thy goodnes; let not mine iniquitie preuaile againſt this mercy. Touch my ſoule, and turne it to thee. Take away my ſinnes, giue vnto mee thy righteouſneſſe; acknowledge thine owne worke in mee, and wipe away mine.

XIX. I acknowledge that I am altogether vnworthy, either to receiue or craue thy exceeding mercy. But hope hath incouraged me; euen the high hope, which thou ſo dearely loueſt, which thou ſo diligently both *commendeſt*, and *commandeſt* to vs: ſhee hath brought me before thee, ſhe hath inſtructed me to be bold; lo, ſhe is preſent to teſtifie the ſame.

XX. I was ſore afraid to approch neere thy preſence, becauſe of my ſinnes; but ſhee, beautifying her face with a ſweet ſmile, ſaid thus vnto me: Milde & mercifull is the LORD, he will not be angry, he will not driue the diſtreſſed from him; he will gladly heare the prayers of the poore. *Neceſſity* added, that there was none

none other, who was able to relieue mee. *I beleeued, and therefore doe I ſpeake.*

Gracious LORD! I beſeech thee for thy mercies ſake, which can neuer bee ouercome with any kinde of iniquitie, yeeld to this petition of my poore ſobbing ſoule; doe away my ſinnes, ſeale thy pardon within my conſcience. Giue vnto mee the like diſcharge, as thou gaueſt to the man whom thou didſt cure of the Palſie; *Sonne, thy ſinnes are forgiuen thee.* Mar.2.5. Or as thou gaueſt to the Woman that was taken in adultery: *Goe thy way and ſinne no more.* Ioh.8.11. Or as thou gaueſt to the Woman whom thou didſt cure of the bloudy iſſue: *Thy faith hath ſaued thee, depart in peace.* Mar. 5.34.

I haue nothing in my ſelfe that may appeaſe thy wrath; all that I bring with me, doth accuſe and indite me: I haue nothing to offer vnto thee, but the memory of thy Paſsion. Looke not, O LORD! vpon my ſinnes, but looke vpon thy ſufferings; whereby thou haſt taken the charge of my debts, and vndertaken payment for mee, poore ſinner. Sprinkle mee with thy bloud, open thy wounds vnto mee, protect mee with thy death; and then will iuſtice ceaſe to purſue mee: then will ſhee put vp her ſword, and therewith alſo her furie, and bee at peace perpetually with me.

Come vnto me, O comfort of my ſoule! for without thee I dye; come, heate my heart with thy liuely loue, and then I ſhall reuiue. O long delay! O tedious tarrying! Alas! when wilt thou come? wherefore doeſt thou not heare me? O great REDEEMER! what profit will there be in my deſtruction? Shall the

damned praiſe thee? Shall they not blaſpheme thee, both for the ſharpe ſenſe of thy iuſtice, and for deſpaire of thy mercy? If thou throweſt me downe into hell, will it be the more ſatisfied? If thou receiue me into the boſome of thy mercy, will it be the more ſtreightned? Admit therefore, O good IESV, admit mee into the number of thine Elect; that with them I may praiſe thee, with them inioy thee; that with them I may both glorifie thee, and glory in thee.

Cleanſe my ſoule from all corruption, that it may be the more fit to receiue the influence of thy diuine grace; euen as a glaſſe, the more pure and cleane it is, the more cleerely will the beames of the Sunne reflect vpon it. Pardon mee (O LORD) in this time of mercy, that in the time of iuſtice thou mayeſt not condemne me.

Another Prayer.

1. *WE know not by what name to expreſſe* GOD.
2. GOD *is all things that are in him.*
3. *The proper worke of mercy.*
4. *Our ſinnes are our extreme miſery.*
5. *In what caſe our ſinnes paſt doe neuer condemne vs.*
6. *Grace is the diuine forme of the ſoule.*

7. *By*

7. *By Creation we were like vnto* GOD, *by Redemption* GOD *was like vnto vs.*

8. GOD *delighteth to be with the children of men.*

9. *How* GOD *is ſeene.*

10. *Wherefore wee doe not loue* GOD.

11. *The glorious being of* GOD.

12. *The being of* GOD *in all his creatures.*

13. *The being of* GOD *in the ſoule of man.*

14. *Wherefore we ſee not* GOD *within vs.*

15. *Pleaſure in things created, not ſo great in their birth, as in the begetting.*

16. *Immoderate affection of a good thing, is euill.*

17. *How worldly things are to be vſed.*

18. *Falſe neceſſities of this life are like the Flyes and Frogs of Egypt.*

19. *If we apply our ſelues to* GOD, *hee will ſupply his benefits to vs.*

20. *How we are to hate and contemne our ſelues.*

21. *The perpetuall combate of a Chriſtian.*

22. *Inordinate loue of the body, is the originall of all ſinnes.*

23. *The ſubduing of our will, is a moſt acceptable ſacrifice, and wherefore.*

24. *The ſumme of all Chriſtian Doctrine.*

25. *The right carriage of our outward man.*

26. *The example of* CHRIST *is alwayes to bee ſet before vs.*

27. *The excellency of humilitie.*

28. *What humility is, and how attained.*

29. *The principall buſineſſe and labour of this life.*

30. *The office and exerciſe of temperance.*

31. *Whereto*

31. *Whereto our life may be compared.*
32. *Wherefore wee ſhould yeeld our ſelues wholly to* GOD.
33. *The excellent effects of faith.*
34. *The grounds of our hope.*
35. *The excellency of loue.*
36. *What ſhould ſtirre vs to the loue and deſire of* GOD.
37. *All goodneſſe is more aboundant in* GOD, *then in all creatures ioyned together.*
38. *The pleaſures which proceede from creatures, are falſe.*
39. *The pleaſures of this life are particular.*
40. *All pleaſures are full and perfectly in* GOD.
41. *Wherefore we ſhould adhere vnto* GOD.
42. *We muſt ſo walke betweene feare and loue, as* GOD *walketh betweene Iuſtice and Mercy.*

O My GOD! moſt mighty, and yet moſt milde; whoſe iuſtice ſhineth to vs through thy loue, whoſe Maieſtie is ſeated in the Throne of Mercy: O inuiſible and indiuiſible GOD! who canſt not be expreſſed, who canſt not be vnderſtood.

Whatſoeuer thou art, I inuocate and adore thee; for I know thou art a moſt high and holy thing: If it be lawfull to call thee a thing, who art the cauſe of all things; if it be lawfull alſo to call thee a cauſe, vpon whom all cauſes depend. I know not by what name I

I. ſhould

ſhould expreſſe thee; and therefore I come ſtammering to thee like a little child. For thou art aboue all things; thou art all things that are in thee. Thou art II.
thy holineſſe, thy happineſſe, thy wiſedome, thy power, and whatſoeuer elſe is ſaid to be in thee. Seeing therefore that thou art mercifull, it followeth alſo that thou art mercy; and I am ſo exceeding miſerable, that I am nothing but meere miſery. Behold therefore, O thou who art mercy! behold, miſery is before thee. What now ſhouldeſt thou doe? verily
thy proper worke; euen to take away my miſery; and III.
to relieue my diſtreſſed ſtate.

Haue mercy vpon mee, O my mercy! O God, which art mercy! haue mercy vpon me: declare thy nature, ſhew thy power; take away my miſery, take away my ſinnes, for that is my extreme miſery. *One* IV.
depth calleth another: the depth of miſery, calleth vnto the depth of mercy; the depth of ſinne, cryeth vnto the depth of pardon and grace. Thy mercies are incomparably deeper then are my miſeries. Let one depth therefore ſwallow vp another. Let the infinite depth of thy mercy and grace, ſwallow vp the great depth of my ſinne and miſery. *Pſal.* 42.

And that I may not, by returning to my former courſes of life, plunge my ſelfe againe in thy diſpleaſure; touch my ſoule (I beſeech thee) with continuall remembrance and remorſe of my ſinnes: that I may ſpend all the time of my life, which is to come, in lamenting the time thereof that is gone. For our ſinnes V.
doe neuer condemne vs, if we bee not either *contented* in remembring, or *content* to forget them.

Giue me alſo the grace of thy holy Spirit, which, as a forme ſupernaturall and diuine, is ſufficient to direct the ſoule (when it once hath entred thereinto) to the acting of all the offices of a ſpirituall life: *informing* the vnderſtanding, and *conforming* the will to euery duty expedient to bee performed: Euen as the Soule infuſed into the body, is ſufficient to moue and direct all the members thereof, to the exerciſe of their ſeuerall functions.

For it is not enough that thou doſt cleanſe me from mine iniquities, except alſo thou commeſt to me with thy grace: except thou abideſt with me, and preſerueſt me from falling into the like filthineſſe againe. Come therefore vnto mee, O my GOD! O ſweete hope! O ſure ſtrength! hold me with thy hand, embrace me with thy loue; and ſuffer mee not either to fall from thee, or to follow thee in vaine. O health! O life of my ſoule! O life of all thoſe who liue in thy loue! neceſſitie conſtraineth me to cry vnto thee. Open (I beſeech thee) thine eares to my prayers, and
VII. thy hands to my diſtreſſe: contemne not that, which in creating, thou didſt ennoble with thy likeneſſe; and in redeeming whereof, thou didſt abaſe thy ſelfe to become like vnto it.

O high and glorious LORD! I acknowledge my ſelfe vnworthy, that thou ſhouldeſt enter vnder my
VIII. roofe: but thy delight is to bee with the ſonnes of men. And what doſt thou find in vs, but ſins and miſeries, that thou ſhouldſt haue a delight to abide with vs? was it not ſufficient that thou diddeſt ſuffer for vs, and appoint thine Angels to bee our guard? but that thou

thou the LORD of Maieſty wouldſt alſo remaine with vs? The Angels, and all thy creatures bleſſe thee, O LORD! for it is not any worthineſſe in vs, but thine only infinite goodneſſe, which draweth thee downe to abide with vs.

Come therefore, O ineſtimable treaſure! euen for thine infinite goodneſſe ſake, I beſeech thee, come vnto mee, and let vs enter couenant together: that thou mayeſt neuer depart from me, nor I euer deſire any thing but thee: that thou mayeſt bee ready to help me, and I carefull to ſerue thee. O deſire of my ſoule! my perfect pleaſure, my aſſured ſtrength, vouchſafe perpetually to remaine with me: that collecting my Spirit (without which thou art neuer ſeene) and IX.
retyring it into my ſelfe, and ſhutting the doore to all worldly imaginations, I may by the light of thy beauty, both ſee and know thee; and be thereby ſo enflamed with thy loue, that all other *obiects* may ſeeme *abiects* vnto me. For the only cauſe wherfore I do not X.
ſo loue thee, is, becauſe I doe not ſufficiently ſee and know thee: but except it pleaſe thee to come vnto me, where ſhall I ſee thee? and how ſhall I know thee, who dwelleſt in the light which cannot bee approached?

The light which cannot be approached? Why then, the 1. *Tim.* 6. 16
dull will doubt of it; the malicious will deny it. O light of my vnderſtanding! where is that light? how ſhall I *attaine?* how ſhal I *ſuſtaine* it? O LORD my GOD! what ſhall thy exiled ſeruant doe? languiſhing in thy loue, and baniſhed from thy preſence? I am deſirous to ſee thee, but no man ſhall euer ſee thee, and liue: I would *Exo.* 33. 20.

1. Tim. 6. 16 come vnto thee, but thy place is vnapprochable.

XI. But, beſide thy glorious beeing, wherein thou art knowne onely to thy ſelfe; wherein wee know thee beſt, whē we acknowledge our ſelues vnable to know thee; thou art alſo generally in all thy creatures, but

XII. more eſpecially in a reaſonable ſoule, as in thy liuely

XIII. Image: but moſt eſpecially in a ſoule that thou haſt

XIIII. regenerated. And yet we are ſo miſerably blind, our eyes ſo wildly wander after the vaine things of this world; that although thou art within vs, wee are ſo farre from knowing, that we doe not diſcerne thee: euen according to that which the Euangeliſt hath writ-

Joh. 1. 10. ten of thee; *He came into the world, and the world would not know him.* Send therefore into my ſoule, O fountaine of pleaſure! if not a beame, yet a ſparke of thy grace; that my vnderſtanding beeing enlightened, and the miſtineſſe of my minde diſpelled thereby; I may begin to diſcerne thee, to yeeld thanks and obedience vnto thee, to beare my ſelfe reuerently before thee, and be reſpectiue of thee in all my actions. For thou art my LORD and my GOD, thou haſt made me, and giuen vnto me all things that I haue; and yet alas! I doe not know thee.

And that I may more cleerely diſcerne, and by diſcerning know, and by knowing loue, and by louing ſerue thee; draw away my deſires from ſenſuall de-

XV. lights in things created; whoſe pleaſures are not ſo great in the birth, as in the begetting. Let mee not proſecute with immoderate affection any creature, al-

XVI. though it be good; for albeit the obiect be good, yet the affection is euill, if it be immoderate. Good obiects

iects may be hurtfull to the ſoule; euen as the ſight may no leſſe be hindred, by a plate of gold, then of lead. Let me vſe all worldly things, rather with my hand, then with my heart; that I may be like a carefull Pilot, who although he beareth his hand on the helme, yet hath his eyes fixed vpon the Stars.

And albeit I both liue and deale, and conuerſe in the world, yet let not the affaires thereof adhere vnto mee: Let me not bee infected with the pleaſures thereof, no more then fiſhes are with the ſaltneſſe of the Sea, wherein they abide. Eaſe me of the intolerable taske of cares, for the falſe neceſſities of this life; for who can reſt in ſuch a bed of Thornes? who can bee at quiet, amidſt thoſe Flyes and Frogs of Ægypt? Let me caſt all my care vpon thee; let me commit all my neceſſities into thoſe hands that made me: aſſuring my ſelfe, that if I *apply* my ſelfe wholy to ſerue thee, thou wilt largely *ſupply* to mee whatſoeuer is expedient. Giue mee a holy hatred and contempt of my ſelfe, not as I am thy creature, but as I am the worke of the old Serpent the Diuell: who by his venimous biting hath ſo infected our fleſh with inordinate appetites, that wee cannot cheriſh the one, but therewith alſo we giue ſtrength to the other.

XVII.

XVIII.

XIX.

XX.

And therefore let eaſily me fall to euill intreating & hard handling of my fleſh, for giuing both harbour & heart to my mortall enemies, and for conſpiring with them the ſubuerſion of my ſoule. For, this is the perpetuall combate of a Chriſtian, to beate downe his owne inclinations, to tame the fleſh; as a Rider breaketh his horſe, that he may trauell him, both the way

and the pace which hee ſhall direct. Yea, this is no hate, but the onely true loue: as the father hateth not his child, either when he correcteth him for his offences, or when he denyeth him meate, either hurtfull or ſuperfluous. For the high feeding of the fleſh, is like the feeding of Swine with the Prodigall child. He pineth with hunger who pampreth this beaſt: he hateth his ſoule, who is too farre in loue with his body.

XXII. This inordinate loue, is the very originall of all ſinnes; it buildeth the Citie of *Babel*, and repleniſheth it with new inhabitants; euen with innumerable children of confuſion. Giue me therefore a conſtant courage, to ouercome all difficulties and labours, in maintaining mortall warre againſt my appetites. Giue

XXIII. me ſtrength to ſtriue in ſubduing my owne will, then which, no offering is more acceptable to thee: Becauſe man doth naturally loue nothing more. That my deſires being mortified, I may (which is the ſumme of

XXIV. all Chriſtian doctrine) yeeld perfect obedience to thy will; as well in doing thoſe things which thou haſt commanded, as in ſuffering thoſe things which thou

XXV. haſt ordained. Giue me a comely compoſition of the outward man, and iudgement to direct my actions by diſcretion; to moderate my tongue, and to take a ſtrict account thereof; to vſe rigour and auſteritie in the gouernment of my perſon; to behaue my ſelfe as before thy preſence, who art both Iudge and witneſſe of all my life. Let euery moment & motion of my life tend to the loue and obedience of thee, as to the laſt end whereto all my actions ſhould be directed.

Let me neuer be ſo outwardly buſied, but that ſome part

part of my vnderſtanding be free, to contemplate vpon thee with reuerence and feare. In all things that I ſay or doe, let me haue reſpect to thine example. If I ſpeake, let me firſt thinke how thou haſt ſpoken; If I be ſilent, how thou wert ſilent. Whatſoeuer I doe, let mee caſt and conſider with my ſelfe, how thou didſt or wouldeſt haue done the like: that I may now begin to *follow the Lambe whither ſoeuer hee goeth*; which hereafter I ſhall in a more perfect manner accompliſh. XXVI. *Reu.14.4.*

Giue me humilitie both inward and outward, the ground and foundation of all other vertues; which maketh vs to *deſcend* to the knowledge of our ſelues, and to *aſcend* to the knowledge of GOD: which cauſeth them that are deſpiſed vpon earth, to be eſteemed in heauen: which raiſeth vs from the dungeon of ſinne, to the gates of Paradiſe. XXVII

And becauſe this vertue is nothing elſe but the contempt of our ſelues, which cannot be without knowledge of our ſelues; enlighten my vnderſtanding, that I may wade farre into this knowledge, and digge into this dung-hill very deepe. That ſeeing what I am, I may the more abhorre and humble my ſelfe; the more ſtraine my ſtrength, to attaine the true effects of mortification; to ſubmit my deſires to thy diſpoſition; not to entangle my ſelfe with ſuperfluous cogitations; to repreſſe the care of my ſelfe; to repell the pleaſures of the world; to reſtraine and limit the luſts of my fleſh; to iudge my ſelfe moſt vile; to leaue all iudgement of other men vnto thee; not to ioy in praiſe, as not being the ſame to thee, as I am eſteem'd among XXVIII. XXIX.

among men; not to bee ſorrowfull for reproofe, as knowing more by my ſelfe, then any man is able to obiect; to beare both iniuries and aduerſities patiently; to obey men willingly in regard of thee; to complaine of no man; to open the boſome of my heart vnto all; and to reſpect them as thy liuely temples. Let this be the principall buſineſſe of my life: grant that in the middeſt of theſe labours I may breathe out my ſoule.

XXX. Giue me the vertue of temperance, which is an vpright Iudge betweene pleaſure and neceſſitie, and appointeth to either of them that which is their due: giuing to neceſſitie that which is ſufficient, and taking from pleaſure what is ſuperfluous. Let me be content, yea glad to ſuffer troubles and trauels in this world;

XXXI. eſteeming the whole time of life, as the forty yeeres trauell vnto the Land of Promiſe; as the ſixe dayes of labour, which goe before the Sabbath of reſt. Behold, O louing LORD! a lumpe of clay, an vnpoliſhed piece of wood is preſented to thee; make thereof what thou wilt: for thou knoweſt, both what is fit for mee, and for what I am fit. I offer my ſelfe

XXXII. wholly to thee, and deſire to depend altogether vpon thee: for ſeeing thou knoweſt not how to giue thy ſelfe, vnleſſe thou giue thy ſelfe wholly to vs; it is great reaſon that wee yeeld our ſelues wholly and entirely to thee againe.

XXXIII. Giue mee a firme faith in thoſe myſteries which thou haſt reuealed; for this is a meane to bridle our wils, and direct our deſires: this is the life of thoſe who are iuſt; this is the ſhield, which breaketh all the

Rom. 1.17. *Heb.* 10.38 *Gal.* 3.11.

fiery

fiery darts of the Diuell. Faſten this my faith to the Croſſe of thy SONNE, that it may not ſhake: *found* it vpon that Rocke, that it be not *confounded*. LORD, *I beleeue, helpe*, LORD, *my vnbeliefe*. ephes.6.16.

In all the neceſſities and tribulations of this life, giue mee an aſſured hope and confidence in thee: ſeeing thy power is Almightie; thy promiſes, moſt true; thy mercies infinite; and thy merits which make interceſſion for me ineſtimable. XXXIV.

Kindle in me the burning light of thy loue: burning, as zealous; light, as conſpicuous. Giue me that vertue which maketh thy yoke ſweet, and thy burthen light: which is the accompliſhment of the Law, and the life and ſoule of all vertues. Without which, nothing is acceptable to thee in this life, and whereby thy glory ſhall be apportioned in the life to come. XXXV.

Illuminate, and teach my vnderſtanding, how excellent thou art; both in regard of my ſelfe, for the greatneſſe of thy diuine perfections, whereby thou art worthy of infinite loue; and alſo in reſpect of vs, for the greatneſſe of thy benefits and mercies, for which all our loue is due vnto thee: That my will (which is a blind power, and deſireth nothing but when the vnderſtanding leadeth it) may be ſtirred, both by thy own beauty, and thy bounty towards vs, to place all my thoughts and deſires in thee. XXXVI.

O LORD my GOD! the beginning of my being, the end at which I ayme: O light of my vnderſtanding! O reſt of my will! when ſhall I loue thee ardently? when ſhall I embrace thee with the naked armes of my ſoule? when ſhall I deſpiſe my ſelfe, and

all things in the world, to loue thee more freely? when ſhall my ſoule, with all the forces and faculties thereof, be vnited vnto thee? when ſhall it be drowned and deuoured in the infinite depth of thy bright burning loue? O my redemption! when all worldly helpes ſhall forſake me, thy loue will ſtand by mee: and ſhall not I forſake all worldly both helpes and hopes, to ſettle my loue and aſſurance in thee? Thou didſt leaue thy glory & thy Maieſtie for loue towards me; and ſhall not I leaue all vanities and impieties for loue to thee?

O my GOD and my ſaluation! wherefore am I ſo dull, as not to perceiue? wherefore ſo ſlothfull, as not to purſue the moſt excellent and perfect good, which both containeth and exceedeth all other goodneſſe?

XXXVII. For what goodneſſe is not more aboundant in thee, then in all creatures ioyned together? Men deſire riches, honour, wiſedome, vertue, long life, pleaſure, quiet, with ſo ſtrong a ſtraine, that ſometimes for the gaining of them, they aduenture to loſe, and deſtroy themſelues. O courſe conceits! O rude and raſh eſteemers of things! you loue the ſhadow, and leaue the ſubſtance: you forſake the maine Sea, to fiſh in ſhallow puddles: you runne after creatures, but regard not him, who may ſay to vs, as the Father of *Samuel* ſaid to his Wife, when ſhe deſired Children; *Am not I more worth vnto thee then children?* 1. Sam. 1.

For what reſt? what riches? what delights can be found in any or in all creatures, which are not more pure and plentifull in thee (O LORD) then in them?

XXXVIII. The pleaſures which proceed from creatures, are fleſhly,

fleshly, false, and short: they are attained with labour, they are possessed with feare, they are lost with griefe. They cloy, but doe not content; they fill the soule, but doe not satisfie it; they doe not delight, but delude the sense; in promising much, and performing nothing; in making some shew of felicitie and rest, but turning it to effects of misery & disquiet. For euery soule is miserable, which is intangled in the loue of temporall things: it is not satisfied with the vse of them, and yet tormented with the losse; it is tormented onely with thinking vpon the losse.

The pleasures of this life also are very scant, being particular, & affecting only some one sense: but thou art an vniuersall pleasure, powring spirituall delights vpon the whole man. All pleasures are in thee, & that in such both plenty & perfection, that the Wise-man said: *All things that can be desired, are nothing in comparison of him.* Nothing indeed: for there can bee no comparison, where there is no similitude or communion. What comparison can there be then, betweene that which is, and that which is not? A centre is not compared with the circumference thereof, yet both are finite: what comparison can there bee then, betweene that which is finite, and that which is infinite?

I will loue thee therefore (O Lord my God, from whom I doe assuredly expect all good) I will embrace thee with all the armes of my affections and desires. The Iuy applying it selfe to a tree, doth so embrace it, that euery branch thereof seemeth to be rooted therein, by which helpe it riseth on high, and attaineth his perfection. And wherefore doe not I in like manner

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XL. *Sap. 7.*

XLI.

adhere vnto thee; by whom I ſtand, by whom I grow, by whom I doe both fructifie and flouriſh? wherefore are not all my members turned into armes, that I may embrace thee on euery part? Helpe mee, O LORD my SAVIOVR! aduance all my deſires vnto thee; faſten my thoughts to the tree of thy Croſſe; drawe all the forces of my ſoule on high after thee: for the weight of my mortalitie holdeth me downe. Thou, O LORD! who haſt aſcended the Croſſe, that thou mighteſt draw al vnto thee by the cords of thy bloud; thou, who by thy infinite loue haſt vnited two natures in one perſon, that thereby thou mighteſt bee one with vs; vouchſafe, I beſeech thee, to vnite my heart vnto thee, with the knot of thy loue: that it may be ioyned to thee, euen as thou haſt ioyned thy ſelfe vnto vs. Let this loue be followed with a feare and reuerence of thy Maieſtie and iuſtice; which ſhould euermore accompany all our workes. Let mee ſo walke betweene feare and loue, as thou doeſt betweene Iuſtice and Mercy: that in all the actions which I ſhall enterpriſe, I may begin in thy name, proceed in thy helpe, and end in thy praiſe. *Amen.*

XLII.

Praiſe, and glory, and wiſedome, and ſtrength, dominion, riches, and power be vnto GOD *for euermore.*

FINIS.

An Epilogve.

And thus after many yeeres growth, and almoſt ſo many Impreſſions, this Booke is now come to the full ſtature; and I take my laſt leaue either for altering or increaſing it hereafter. Wherein I doe not conceiue that I haue erected a ſtately Statue, either for applauſe or approbation of great Iudgements: For I finde no ſuch abilities in my ſelfe as can admit ſuſpition of oſtentation. It ſufficeth that it may creepe into ſome corner of a Study, or ſerue to entertaine ſome friend or acquaintance, who happely may take pleaſure to conuerſe at times in this ſort with me. As publike writing is exceeding commendable in famous men, who haue ſomewhat in them worthy of Imitation; ſo in others it is well if it bee excuſable. And this is the higheſt pitch whereto I aſpire: and to this (me thinke) I ſhould attaine. For what if no man either reade or regard this Booke? haue I loſt my time by entertaining my thoughts in theſe ſweet retreits? Other pleaſures, though moſt eſteemed, leaue no trace behinde them: but theſe doe not onely continue, but increaſe; vntill they extinguiſh all pleaſures beſide. Aſſuredly, nature her ſelfe hath endowed vs with a large faculty to entertaine our ſelues apart, and often calleth vs to it: to teach vs, that we owe our ſelues chiefely to our ſelues, and not only to ſociety. But what? hath no profit

enſued? Verily yes? For it can hardly be, that by often and ſerious working vpon this portraite, I ſhould not in ſome degree conforme my ſelfe vnto it. It can hardly be (I ſay) that I ſhould in this ſort make this booke, but that againe in ſome ſort ſhould make me. For they who runne themſelues ouer by fantaſie or ſpeech ſome houre or two; doe not ſo exactly enter into themſelues, as they who make it a ſerious ſtudy. Againe, how often hath this buſineſſe diuerted mee from tedious and irkeſome, or at the leaſt from friuolous cogitations? For to Marſhall our fantaſie, to keepe it from loſing and ſtraggling in the aire, nothing is ſo good as to giue it a body, to make our thoughts legible, and to keepe a true regiſtry of them. For verily a man will liſten well to his humour, and take heed how hee dwell vpon any conceits, when he binds himſelfe to regiſter and enroule them. Againe, how often being grieued with indignities or neglect from great perſons, againſt which ciuilitie and reaſon forbade me to oppoſe; haue I eaſed my ſelfe vpon them here? How often hath the vaſt malice of ſome vile Inferiour (at whoſe back-doore it may haply knocke) been herein buried? How haue many other diſcontentments hereby either vaniſhed, or much abated? And further, how haue theſe exerciſes ſtayed mee from the baſeſt drudgerie in the world, in hungerly hunting after fauour and wealth? Which are ſo farre from making or ſhewing men to bee honeſt, that many who haue them moſt, did ſcarce euer honeſt action in their liues. But here I end. End then, Booke, but yet continue. End, I ſay, in regard of increaſe; but continue in working that good to others, that the prayers of ſome may worke good to me.